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THE

ISRAELITES FOUND

IN THE

ANGLO-SAXONS.

THE TEN TRIBES SUPPOSED TO HAVE BEEN LOST, TRACED FROM THE LAND OF THEIR CAPTIVITY TO THEIR OCCUPATION

OF THE

ISLES OF THE SEA:

WITH

AN EXHIBITION OF THOSE TRAITS OF CHARACTER AND NATIONAL CHARACTERISTICS ASSIGNED TO ISRAEL IN THE BOOKS

OF THE

HEBREW PROPHETS.

BY

WILLIAM CARPENTER,

AUTHOR OF "SCIENTIA BIBLICA," "SCRIPTURE NATURAL HISTORY," "GUIDE TO THE READING OF THE BIBLE," LECTURES ON BIBLICAL CRITICISM AND INTERPRETATION," "A POPULAR INTRODUCTION TO THE BIBLE," "THE BIBLICAL COMPANION," "CRITICA BIBLICA," "CALENDARIUM PALESTINÆ," "AN INTRODUCTION TO THE READING AND STUDY OF THE ENGLISH BIBLE," AND EDITOR OF THE FIFTH LARGE EDITION OF "CALMET'S DICTIONARY OF THE BIBLE," AND OF THE ABRIDGEMENT OF THE SAME, ETC., ETC., ETC.

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PREFACE.

THE following pages were written for the *Freemason*, the organ of the Craft in the United Kingdom, in which periodical they appeared, from week to week. It will be seen by the Introductory chapter that the subject was suggested by a striking peculiarity which pervades the ceremonial rites of the Craft, and which links it closely with the written and traditional history of the Hebrew race. But, although, such was the circumstance that suggested the penning of these pages, there is nothing in the treatment of the subject that should confine its interest to Freemasons. It is a subject that embraces, in its wide interest, the whole Saxon race, and, through that race, the world at large. "The sure word of prophecy" depicts a glorious destiny for Israel, as the messengers or missionaries of God's grace and mercy to mankind, through whom Judah is to be regenerated and restored, and the fulness of the Gentiles to be brought in; and if the identity of the Saxon race with the Israelites is shown to be highly probable —which the author has essayed to show in the following pages—many passages of prophecy and of history, hitherto doubtful or perplexing, will become clear, as important incidents in the mysterious but merciful working of divine Providence, and as important lessons of divine teaching.

The author has great pleasure in acknowledging his obligations to Mr. Hine, whose pamphlet on "Our Israelitish origin," first directed his attention to the subject, and to whom he has been indebted for many hints and suggestions; for although his mode of treating the question differs greatly from the mode adopted by Mr. Hine, and some of whose "identifications" appear to the writer of these pages to be far-fetched or fanciful, he has the merit of having placed the subject in a striking light, and of having awakened a wide and lively interest in it. But it is to the late excellent and indefatigable Mr. John Wilson that the world and the churches are indebted for the flood of light that has been thrown upon the Israelite question, and for much of the deep interest which many learned and pious men, lay and clerical, now take in it. It was not until after this book had been nearly printed off that the author had an opportunity of seeing more of Mr. Wilson's writings on our Israelitish origin than his Lectures on "Ancient Israel," to which he has more than once referred in the following pages. That book, however, forms but a small portion of Mr. Wilson's contributions towards the elucidation of a subject of such momentous import as the one to which the following pages relate. His "Title Deeds of the Holy Land," and his "Mission of Elijah," are both works in which the subject is handled with much skill and in a becoming spirit, and,—as well as many carefully written articles in "The Watchmen of Ephraim,"—they will largely repay a careful perusal. Nor should the author omit to name the Rev. F. R. A.

Glover's "England the Remnant of Judah, and the Israel of Ephraim," in which, by a collection of curious facts, and a process of ingenious and plausible reasoning, he attempts to prove that England has in her Royal family the stem of Jesse, and the fostered remannt of Judah; and that she is, in her origin and descent, the reality of Joseph, in her own position; and the Ephraim of Israel, or the Ephraim of Jacob, in that of her colonies.

If the author be found to have added any thing to what these laborious writers have contributed towards the elucidation of this question—What has become of the Ten Tribes of Israel?—he will have his reward. The mode in which he has treated the subject differs considerably from that of his predecessors, and may help to strengthen the conclusions at which they had arrived, if he be not found to have furnished any additional facts in confirmation of them. The historical enquiries involved in the investigation of the subject are of a most interesting description, and if the author's sight, and the time at his disposal had permitted of it, he would gladly have enlarged his plan. As it is, he may perhaps hope that his book will furnish some facts and suggestions that will stimulate further enquiries, and lead to still more convincing results. Assured he is, that on the identification of our race with that of Israel momentous results depend. If we have Abraham for our father, our mission is as important and as imperative as our privileges and blessings are great and glorious.

The course of all things around us indicates some

great change at hand. Of this there is a growing impression in the minds of multitudes of thinking men, and if the data which the prophecies afford do not enable us to determine "the times and the seasons" with that precision with which many devout and enquiring men think they do, we cannot look at what is taking place in the religious thought and action of Germany, Italy, France, and Spain, especially, without concluding that great events are at hand, which will probably affect the whole face of human society. There is another part of the world, however, in which I believe I discern evidences of some wonderful revolution being in progress, which will probably terminate in the destruction of one of the two great powers which have for many ages divided the world between them, in the enslaving of men's consciences and in the retarding of civilization and of pure and undefiled religion—the Papal and the Moslem powers. While the great States of Europe seem to be of one accord in resisting the encroachments of the Papacy, and in freeing their subjects from the power it had gradually usurped over their consciences and their civil and political rights, notwithstanding the heavy blow it had received at the time of the Reformation in the great Anglo-Saxon nations—which now promise to complete the work commenced in the sixteenth century—the Mohammedan power, which has held millions in intellectual and spiritual bondage for centuries, gives signs of loosing its hold on mankind, and of gradually melting away. If we look to the great rulers in the Mohammedan world—Turkey and

Egypt, in the west, or to the less powerful rulers and petty princes and governors of lesser States in India, and on the further side of the Himalayas, what a striking and wonderful change we see taking place, and how rapidly progressing! The Koran is losing its authority, and the dogma and traditions which have been connected with it by the successors of Mohammed are being unceremoniously set aside. Mohammedans are not only beginning to think for themselves, but for other people also. In the dominions of the Sultan and the Khedive, European usages and customs are making way. Turks not only drink wine and borrow money, in defiance of the Koran; they associate with the Giaours, for whom they now shew great respect and deference, and whose principles and forms of government they are desirous to imitate. The Sultan of Turkey has his Divan, or Ministerial Council, in which, like the Khedive of Egypt, who has his Parliament, after the English model, he periodically addresses not only his own subjects but the whole family of nations, into which Turkey has now been admitted, on the internal and external affairs of the Empire, which he expresses a desire to bring into conformity with those of Christian nations; and declares that educational, civil, social, and industrial progress can alone make a nation prosperous and happy. In 1856, a Charter of liberties was granted by the Sultan Abdul Medjid, in which it was provided that full liberty of worship should be granted to every religious profession; that no one should be forced to change his religion; that no

legal documents should acknowledge any inferiority in any class of Turkish subjects, whether in consequence of differences of religion, of race, or of language; and that all foreigners might possess landed property, while obeying the law and paying the taxes. As might be expected, among a people of such powerful and long cherished prejudices against the people of all other forms of faith, and so jealous of their own exclusiveness being invaded, the charter of liberties has not yet been fully realized throughout the Empire. But its principles are winning their way, and making themselves felt even in distant parts. In fact, no country in the world, perhaps, ever made so great a progress in so short a time as we see in Turkey and in Egypt, especially if we bear in mind the character of the people, and the difficulties which surround the Sultan and his government. There is still much corruption and vice among the governing classes, but an immense improvement has taken place in the populations of Turkey, and especially in that of the Christians, as well as in the material wealth and prosperity of the Empire. The intolerance and invidious distinctions which once marked the treatment of the Christians by the Mohammedans are fast disappearing. Acts of tyranny and oppression on the part of the Turkish authorities are becoming rarer every day; and in many parts of the Empire they cannot be committed. Life and property are secure; the laws are more equally and more justly administered, and Christians are being gradually associated with the Mohammedans, in all branches of local and provincial administration,

and in even some of the highest offices of the State. The Sultan and the Khedive visit Europe, and in England, especially, they take note of our institutions, and of our civil, political, and social condition, go back to their own dominions, express their admiration of what they have seen, and send their sons and successors here, that they may learn to do as we do. In Egypt, the Suez Canal, a work of prodigious magnitude, long thought of but deemed to be impossible, or next to it, has been completed, under the sanction and by the aid of the Khedive, with an eye to the attraction of European people and intercourse, and the drawing closer of the ties which unite Egypt with the European States. In Turkey, a system of railways has been projected and commenced, not only to bring the several provinces and peoples of the Empire into closer intercourse and co-operation, but to bring into closer proximity the Christian Empires adjoining it on the north and north-west; and, therefore, with Europe at large. All this is being effected by Anglo-Saxon money, Anglo-Saxon skill, and Anglo-Saxon enterprise. And now there is put forward a project for a railway from Alexandretta to Beyrout, where, as well as at Damascus, Aleppo, Jaffa, Nazareth, and other places in Syria, and the Holy Land, the Anglo-Saxons of England and America are establishing schools and colleges, for which, at the request of England's heir to the throne, they have obtained the sanction and protection of the Sultan, who, in a firman some time since issued, says, "As the promotion of science in my sublime Empire is most indispensable, and

as these schools are proved to be useful for this benevolent object, therefore my Imperial command and high will are now being issued for the execution of the same . . . that the said schools shall be countenanced by my Imperial throne, so that minute attention shall be paid, and all assistance and necessary help be given, by the plenipotentiaries of my sublime Empire." Into these schools, or some of them, Mohammedan ladies, shrouded in white sheets, occasionally go, and sit for two or three hours, delightedly listening to the examination of the children, who read the Holy Scriptures, and shew their proficiency in the elements of general education. Christian hymns, too, are sung by Mohammedans, Druses, Jews, Roman Catholics, Greek Christians, Maronites, and Protestants, whose happy intercourse and conduct extort from the authorities, as well as other natives and dwellers in the neighbourhood, such expressions of satisfaction and gratification as those written by NUSRI FRANCO, Governor-General of the Lebanon,—"My admiration is great in regard to what I have seen, touching the success of the daughters of Syria, in languages, sciences, and morality, by the care of its [the school's] honourable head—Mrs. Thompson. Therefore I offer my hearty thanks for her care for spreading education in the right direction, teaching the children of all sects, without distinction; and I have been pleased in that I have seen them brought up in unity and love; and as these young girls must one day be mothers, they will, without doubt, impart to their children these same good principles. Hence, utility and civilization will

become general under the shadow of the rule of His Majesty the Sultan."

Thus are Anglo-Saxons spreading their principles and their religion in Mohammedan lands; and a little leaven will leaven the whole lump. As the stone cut out of the mountain without hands—seen by Nebuchadnezzar, in his dream of the composite image, symbolizing the great Pagan empires of the earth—brake the image to pieces, so that it became like chaff on the summer threshing floors, which the wind carried away, and no place was found for it, the stone itself becoming a great mountain and filling the whole earth; so, that power with which the Anglo-Saxon race is entrusted, for the enlightenment and regeneration of the world, shall break in pieces and destroy everything that exalteth itself against God, whether it rules by a perversion of the Sacred writings, or by the authority of the pseudo-revelation of the great Eastern imposter—both aiming at a spiritual and temporal dominion opposed to God's purpose in Providence, and to man's present and eternal good—and then "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

If the Anglo-Saxons be indeed "the chosen seed," they are the principal instruments by which these events will be brought about. Already, they are "a cloud of witnesses" for the truths which they are carrying into all lands; and when we learn that according to the rate of increase which takes place in the population of countries in which there is no artificial impedi-

ment interposed, the British Colonies, alone, will, within the next fifty years, have a population of more than 60,000,000 and if we add to these the ever-growing population of America, now about four times that of the British Colonies—all Anglo-Saxon—to say nothing of England, North Germany, and the other nations that come of the same stock, —the mind is almost overwhelmed in the contemplation of the immense numbers of the race that will occupy a considerable portion of both hemispheres; and Isaiah's glorious prophecy (chapter lx.) lies spread open before us—"Who are these that fly as a cloud, and as the doves to their windows? Surely, the Isles shall wait for me, and the ships of Tarshish first; to bring my sons from far, and my daughters from the ends of the earth." The promise to Abraham is—"And in thee and in thy seed shall all the nations of the earth be blessed." It remains for us to make ourselves the means of blessing, by our example as well as by our teaching. The responsibility is a great and a solemn one; and when we recognise ourselves as the children of faithful Abraham, we shall be more sensible of it than we now are: "for the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

CONTENTS.

CHAP.

INTRODUCTION — FREEMASONRY AND ISRAELITISM—Masonic Ritual—Apparent anomaly—A Problem full of interest ... ... page 1

I—ANCIENT ISRAEL—History and Prophecy—Patriarchal Government—Israel in Egypt, and its Deliverance—Introduction of the Theocracy—Character of the Theocracy ... ... page 3

II—THE HEBREW MONARCHY AND ITS DIVISION—Advances in the Hebrew form of Government—A King given to the demand of the people—The reign of David—Golden era of the Monarchy—Introduction of Idolatry—Collapse of the Kingdom ... page 6

III—THE TWO KINGDOMS—Judah and Israel—Rival Temples at Bethel and Dan—Growing degeneracy of Israel—The Assyrian Captivity—Apostacy and Idolatry of Judah—Invasion of Judah by Egypt and by Babylon—Babylonish Captivity—Moral character of Israel and Judah—Return of Judah from the Captivity—Zerubbabel, Ezra, and Nehemiah—Dispersion of the Jews, and extinction of their various conquerors ... ... page 9

IV—ISRAEL IS CARRIED AWAY, BUT TO BE RESTORED—Lamentations of Jeremiah—Condition of the Land—The Land given to Abraham and his seed for ever—Promised Restoration of Judah and Israel to their own Land—Dispersion of Judah—Searching for the Ten Tribes ... ... page 15

V—THE GETÆ OR GOTHS—Invasion of Mœsia by Darius—Character of the Getæ—They pass the Danube, and settle in Dacia—Return and settle in the Empire—Their treatment by the Romans—Their Conquests in the Empire, under Alaric—Peopling of Europe from the East, by the Kimmerian or Celtic, and the Scythian or Gothic races—The Sclavonians and Sarmatians—Saxon descent from the Goths—The Sacæ of the Persians—Angles, Jutes, and Saxons united in the

conquest of Britain—Anglo-Saxons found the Heptarchy—England or Angle-land—Danes and Normans branches of the Gothic race united with the Anglo-Saxons—Instruments of Civilization to remote lands ... ... page 19

VI—GOTHIC INSTITUTIONS — Historic character of the Goths — Gothic Institutions — Feudalism — Three Orders in the State—Wards, or Tythings—Teutonic Orders of Knighthood—Teutonic League—Character of the Anglo-Saxons ... ... page 24

VII—ISRAEL'S PLACE OF CAPTIVITY, AND DISPERSION. —Two deportations of the people into Upper Media and Assyria—Discovery of the Assyrian monarch who took Samaria, after Shalmanezer had besieged it—Opening of his palace near Nineveh — Was the father of Sennacherib—Inscription of the capture of Samaria on his palace walls—Escape of many Israelites between the two captivities—An Elective Government established in Egypt, after the escape of Israelites into the country—The Ionians identified with the Israelites ... ... page 28

VIII—EXTINCTION OF THE KINGDOM OF ISRAEL— Not a partial deportation of the people by Sargon—Threatened by the Prophet Ahijah—Proofs of the total extinction of Israel—Jeremiah, Josephus, and Jerome — Exaggeration in Hebrew numbers — The remnant of a remnant of Israel finally captured—Israel not in the land in the days of the Messiah ... ... page 33

IX—ISRAEL LEAVES THE EAST AND GOES TOWARDS THE WEST—Israel wanders from sea to sea—Migrations from the Black Sea—Their route along the northern shores of the Black Sea—Memorials of their presence there—Extraordinary Tomb, like the Cave of Machpelah—Rivers on the Euxine named after Israel... ... ... page 40

X—IDENTITY OF ANGLO-SAXONS AND ISRAELITES— The Getæ identical with the Israelites—Locality and Religion of the Getæ—Early Saxon Literature—The Voluspa, or prophecy of Vola—Hebrew and Anglo-Saxon languages—Proper names—Their Expressiveness ... ... page 44

XI—ISRAELITISH AND ANGLO-SAXON INSTITUTIONS—Mistakes as to the Saxon or German tribes—Beneficial changes introduced by them into the Western Empire—Anglo-Saxon Institutions introduced into Britain—Institutions common to the Saxons and the Israelites ... ... page 50

XII—GETÆ, A NAME GIVEN TO THE ISRAELITES—Conjectural origin of the name Getæ—Inscription to some of the Psalms—Meaning of the word—Massagetai, a name given to Israel—Conjectural meaning of the word—Getæ intensified ... page 54

XIII—ISRAEL LOST AS THE PECULIAR PEOPLE—Israel not to be lost, but to be unknown as Israel—To lose the law—To be addicted to Idolatry—To be mixed with other peoples—Absorption of the Edomites by the Jews—Future gathering of Israel ... page 57

XIV—PROPHETIC TESTIMONY TO ISRAEL'S DESTINY—Comparative value of the testimony already adduced—Diversified character and intent of prophecy—Canon of Interpretation—Literal and figurative senses—Alleged spiritual sense often forced—Distinction to be observed between Judah and Israel—The Mission of each—Particularities in the prophecies of Israel accomplished only in the Anglo-Saxons—The fulfilment of the promises not delusive or uncertain—Classification of the prophetic promises concerning Israel... ... ... page 61

XV—ISRAEL AT REST IN THE ISLANDS—Isaiah's prediction of the Israelitish occupation of THE ISLANDS—Previous occupation of the Islands by various peoples—Examination of Isaiah's prophecy, and its clear application to the Anglo-Saxons—Israel renewing his strength for the accomplishment of his mission. ... ... page 68

XVI—CHRISTIANIZATION OF ISRAEL—The Mission of Abraham and his descendants—Israel not to continue under the Levitical Law—The Levitical dispensation not designed to be perpetual—Its requirements forbade its perpetuity—Another covenant promised—Israel to be taken into it—Messianic prophecies—The Latter days—Israel converted to Christianity—Promised re-union of Judah and Israel, under David their Prince, in their own land ... ... page 73

XVII—ISRAEL'S ACQUIRED POSSESSIONS OR SETTLEMENTS—The intent of prophecy not always known to the Prophet—Probable reason why unknown—The prophetic Blessing of Jacob—Ephraim and Manasseh adopted and peculiarly blessed by the patriarch—Amplitude of Joseph's blessing—Pre-eminence of the tribe of Ephraim—Extent of the promises to Abraham's seed—Not yet fulfilled—Numbers of the Jews in the world—Gradual fulfilment of the promises in the Anglo-Saxons—Their onward course throughout the world... ... ... page 82

XVIII—ISRAEL'S COLONIZING ACHIEVEMENTS — Peculiarity of the blessing on Joseph — Its implied possessions throughout the earth, indicated in Jacob's blessing on Joseph—Phœnician and other ancient Colonies—Anglo-Saxon Colonies—The desolate places inherited—The bounds of the people set according to the number of the children of Israel—The lot or rod of his inheritance — Anglo-Saxons encompass the earth ... ... page 89

XIX—MIGRATIONS, CONQUESTS, AND SETTLEMENTS OF THE ANGLO-SAXONS—Spawning power of the Race—Ancient prophecies—Joseph was to push the peoples —The aborigines everywhere retreat before the Anglo-Saxons—Nations and Kings to descend from Abraham —The British Monarchy... ... ... page 96

XX —MORAL AND POLITICAL CHANGES EFFECTED BY THE ANGLO-SAXONS—Character of the British nation Her influence on the world — Changes in the condition of peoples—Scarcely any living power outside of Christendom—The Christian power ... page 101

XXI—CHARACTERISTICS OF ANGLO-SAXONS AND ISRAELITES — Character of Israelitish prophecies—Israel to become a pre-eminently religious people —Bible distribution and Missionary efforts—To be religious divisions in Israel—Sectarian asperities subsiding ... ... page 106

XXII—ANGLO-SAXON PHILANTHROPHY—Religion and Philanthropy inseparable—National Debt of England —English aid afforded to other peoples—Treatment of oppressed Foreigners—Charitable Institutions of England—Gifts, Bequests, and Legacies to Charitable

Institutions—Poor Rates—Beneficent acts of Anglo-Saxons during the Franco-German War — Unjust stigmas on the Germans—English Education and Factory Acts—Much yet to be done ... page 112

XXIII—MILITARY AND MARITIME QUALITIES OF THE ANGLO-SAXONS — Opposite qualities in the Anglo-Saxon race—A powerful people in presence of all nations—Promises to Israel—Fulfilment of them—Germans withstand the Romans—English a maritime people ... ... page 121

XXIV—VICISSITUDES IN ANGLO-SAXON HISTORY—Saxon race to rule the world—The Abbé Milot's character of the English nation—Parliamentary corruption in the Eighteenth Century—Power of the Aristocracy—Beneficial changes — Divine help and rescue ... ... page 127

XXV—MONETARY POWER OF THE ANGLO-SAXONS—Enormous sums spent on Wars—High scale of living—Expenditure of surplus wealth — Sources of British wealth — Foreign Loans — Enormous sums owing by Foreigners—Emerson's testimony to English probity—Prophecies of Israel's wealth and money power—To lend to many nations, and borrow of none ... ... page 134

XXVI—THE SEED OF ISRAEL TO BE A DISTINGUISHED PEOPLE—Improbability of the Ten Tribes being lost—Israel unknown but fulfilling the Divine purposes—An Illustrious people—A Religious people—The Captivity of Israel a great benefit to the world—Diffusion of light at the time of Israel's captivity—Daniel and his companions ... ... page 141

XXVII—ISRAEL'S PROPENSITY TO IDOLATRY—Early unfaithfulness to God—Solomon's apostacy, and its consequences—Judah cured of its idolatry in captivity —Israel's continued idolatry—Saxon Idolatry — The Idols worshipped by them ... ... page 146

XXVIII—SAXON HOSTILITY TO SPIRITUAL TYRANNY. —State of the world in the Seventh Century—Christian corruptions—Spread of Mohammedanism—Conversion of the Anglo-Saxons—Extension of the Papal pretensions—Struggles between the Papal power and the English nation—Base surrender of King John —Magna Charter extorted ... ... page 149

XXIX—SAXON HOSTILITY TO PAPAL DOMINION—The noon of Papal Dominion — Canon law — Dominicans and Franciscans—The British Parliament and the Pope—Appearance of Luther—Reformation in Germany and England — Its spead into other countries ... ... page 153

XXX—THE SAXON RACE THE INSTRUMENT OF LIGHT —Ambitious aims of the Papacy — Deliverance by the Saxon race—Institution of the Jesuits—Vicissitudes of the Society of Jesus—Revived opposition to Papal encroachments in Germany—The old Catholics—Contest between the German Government and the Ultramontanists — Clerical School Inspection abolished—Contemplated expulsion of the Jesuits—Consequences of the Papal syllabus and dogmas—Attacks on the Papacy in France—The new Reformation comes out of the Romish Church itself ... ... page 157

XXXI—ALL NATIONS WORSHIP WITH ISRAEL—The day of Thanksgiving for the Prince of Wales—National regcognition of a special and personal Providence—The scene in St. Paul's Cathedral—Union of all classes and creeds there—Attachment to the Monarchy—Mussulman Thanksgivings in India — Nations that Israel knew not coming to her—The Prince of Wales' recovery — England's conquests in India—Visit to Eastern Turkistan—Desire for England's alliance or protection ... ... page 171

XXXII—THE DIVINE MONARCHY—The Israelites adopt a monarchical form of Government—Joseph supreme in Egypt — Israel separated from the Egyptians—Their location in Egypt—The departure from Egypt and the Theocracy—The Israelitish Kings Viceroys of Jehovah—Captivity and Restoration of Judah—Their subsequent history—Israel identified with the Goths—Stability of the British Throne—The people's attachment to it ... ... page 183

XXXIII.—CONCLUSION—Israelitish history typical of that of the Christian Church—Our identity with Israel a subject of great interest—Literal fulfilmeut of Israelitish promises—Queries on the Israelitish origin of the British nation—Freemasonry and Israelitism—Mission and destiny of the Anglo-Saxons ... page 192

ERRATA.

Page 31, line 28, for "dispersed of Egypt," read "dispersed of Israel."

Page 90, line 8, for "Angle-Saxons," read "Anglo-Saxons."

THE

ISRAELITES FOUND

IN THE

Anglo-Saxons.

INTRODUCTORY CHAPTER.

I KNOW not whether it has struck others as anything remarkable, that so large a number of professing Christians in the United Kingdom, the British Colonies, France, Germany, America, and other parts of the world should have adopted a system and united themselves in a body, the foundation of which is obviously and indisputably laid in JUDAISM—using this word in its widest sense, as equivalent to ISRAELITISM. To me, there is in the circumstance something extraordinary.

Without entering into the moot question of the origin of Freemasonry, I may be permitted to say, that much labour has been thrown away, as it seems to me, in attempts to identify ancient peoples with Freemasonry, upon no better proofs than those afforded by the fact, that they inculcated those obligations of morality and beneficence which are characteristics of the Craft, and that they had initiations into secret rites and mysteries. Our knowledge of Freemasonry, as a system or institution, carries us back to no very remote times, but plainly, as I submit, fixes its origin in Christian times and amongst Christian people. How comes it to pass, then, that the foundation and framework of Freemasonry should be of a purely Jewish character? Its traditions, its ceremonies, its ritual, all bear the impress of, and are, in fact, rooted in Judaism. Christianity, as such, is unknown in our lodges; but Judaism is recognised and accepted; and important

lessons of faith and morality are deduced from it. The Teutonic race—especially the Saxon branch of it—is characterised by great tenacity in the maintenance of opinions and principles that have been deliberately formed and adopted, and especially in the maintenance of religious opinions and convictions; and no revolution or reformation has ever been effected amongst them, in either civil or religious affairs, until after long conflicts and much suffering. However loosely many hold both political and religious opinions, there are comparatively few amongst those who may be thought to exercise any influence on public opinion who would voluntarily and deliberately deny or repudiate their political or their religious convictions, especially the latter. The question then presses itself—In what way are we to account for the striking fact, that multitudes of Christians have united themselves together in a solemn bond, the basis of which is laid in Jewish history and traditions? Can it be accounted for upon the mere presumption, that Christians, in common with Jews, revere and hold sacred the Jewish Scriptures? I think not; for Christians do not, of course, revere and regard as less sacred the Christian Scriptures; and though they might and ought to do much to live in harmony and to co-operate in all good works with their Jewish brethren, the motive and disposition to unite with them must be extraordinary to induce them to put their own religious attachments and usages aside, and to adopt those of the Jews. We hear, too, occasionally, that there are in the Craft those who do not attach any sacredness to either the Jewish or the Christian Scriptures, but who regard what the great majority receive as authentic history, as only so many myths, or, at best, exaggerated or magnified traditions. Yet these, like the Christian brethren, make no scruple in accepting obligations which mainly rest upon a Jewish foundation. I do not pretend to be able to solve this problem, which seems to me to be full of interest, and to point, possibly, to a conclusion of high importance —a conclusion which I have attempted in some measure to elucidate in the following pages.

CHAPTER I.

ANCIENT ISRAEL.

NOTHING need be said on behalf of such an enquiry as that I propose. Apart from the interest it must possess for all who have noticed the connexion between the Craft and the history of God's ancient people, and who feel the importance of obtaining as thorough a knowledge as can be obtained of the meaning of those prophecies which relate to the future of a race with so many of whom we are associated in the bonds of brotherhood, we are called upon, individually, in the course of our Masonic advancement, to regard, as amongst the peculiar objects of our research, those things which will the better enable us to "estimate the wonderful works of the Almighty." Need I ask whether the history of Israel, and the many prophecies pointing more or less clearly to its future, are not amongst the most wonderful works of the Almighty, as demonstrating the exercise of His moral government, the maintenance of His covenant promises, and the unchangeableness of His divine purpose in the redemption of mankind? Believing this to be so, I venture to hope that none of my brethren will object to a careful consideration of the subject. In treating it, I shall take two things as proved beyond doubt. (1) That the history of the conquest, by Assyria, of the ten tribes, or the kingdom of Israel—or Ephraim, as we have it called in the Old Testament scriptures, is an authentic history; and (2), that the prophecies of the Old Testament, relating to this extraordinary people, have been, or will be, fulfilled. A brief review of that history is necessary to the understanding of our subject.

Abraham, Isaac, and Jacob governed their respective families with unlimited parental authority. They were powerful princes, as the Emirs of the Nomads are to the present day. The families and dependants formed very large bodies, and he who was the head of them was quite independent, owing allegiance to none,

but forming alliances with other princes, and even with kings. For their own vassals they were the priests, the chiefs, and the judges; they exercised, in fact, all the functions of sacerdotal, civil, and military autocrats. The twelve sons of Jacob appear to have ruled their several families in like manner, but when their descendants had so far increased as to form tribes, each tribe had a prince as its ruler. Originally, this office appears to have been hereditary, belonging to the eldest son of the founder of the tribe, but, afterwards, as the tribes increased in number, it became elective. The tribes were subdivided into Families or Houses—clans—the rulers of which were denominated "Heads of Houses, or Fathers," "Heads of Thousands," &c., but they were in rank subordinate to the princes. This kind of government exists to the present day among the Nomads, especially the Bedouin Arabs, who call their princes, Emirs, and their heads of clans Sheicks. The Emirs have their secretaries, answering to the Soterim, or Scribes, among the Hebrews, who sustained an important part in the government of the people.

This patriarchal form of government seems to have been maintained by the Hebrews while they dwelt in Egypt, where they were treated as guests, rather than as subjects, until the entrance of a foreign dynasty of monarchs, who either not knowing or not caring for the services which one of their ancestors had rendered to the nation, looked upon them as intruders, and subjected them to the cruel treatment of bondsmen. The time of their deliverance at length arrived, and He who had covenanted with their fathers to be their God, to give them the land of Canaan as an everlasting possession, and to make them the witnesses of His Almighty power and grace (Genesis xvii. 4-9, xviii. 18, xxii. 18), in order to secure His great and beneficent purpose of human redemption, so changed their civil polity as to unite more closely the whole people; and the knowledge and worship of God was so intimately connected with the political structure of the nation that the one could not be maintained without the other. Jehovah assumed a marked and visible

relation to the people, becoming their law-giver, supreme judge, and king; appointing judges and magistrates, making peace and war, and receiving the half-shekel, as a tribute, for revenue. We call this form of Government by the distinctive appellation of a Theocracy. The laws were unalterable (Deut. iv. 1 and 2, xii. 32); and without the sanction of Jehovah, made known by Urim and Thummim, no measure of importance could be undertaken. The Tabernacle and the Temple were regarded as the palace of the Great King, the priests and Levites as His attendants, and the sacrifices, the libations of wine, and the shew-bread as the daily provision for His household. It is only by taking this view of the Hebrew government that we can understand the reason for various prescribed laws and institutions under that dispensation.

As soon as the people had taken possession of the land promised to them, they exhibited a desire to return to their ancient form of society, and this they were permitted to do, under such modifications as rendered it compatible with the Theocratic character to which we have referred. They had the princes of tribes, and, under them, the princes of families, or commanders of hundreds. The heads of the respective tribes presided over their affairs, administered justice in many cases, and led the troops in time of war; while the heads of families formed a council in such matters of policy as affected their particular districts, subject to the decision of the prince, in civil and criminal inquiries, and commanded under him in the field. These Heads of tribes and of families constituted the national senate, whose deliberations guided the administration of affairs in all cases of difficulty, and thus formed the bond of a federative society. Each tribe composed one entire political community, and these, in some respects, acted as independent nations, sometimes alone, and sometimes partly in conjunction with those who made common cause with them against their enemies. Nevertheless, Jehovah was the King of the whole people (1 Sam. xii. 12), who had one common temple, one common oracle, one common high priest, the prime minister of the king; a

common learned class who possessed cities in all the tribes, and a common law of church and state.

CHAPTER II.

THE HEBREW MONARCHY AND ITS DIVISION.

THE advances made in the art of government by the Israelites are very marked, and one can hardly avoid, even in the brief glance we have taken, comparing it with the progress in the art of government amongst ourselves. They did not rest in the patriarchal form. As soon as circumstances permitted, they were accustomed, first, to aristocratic rule, or government by a few. They had thereafter the democratic principle introduced—the people delegating their power, for both counsel and judgement, to men who acted in their name. At length the jealousies and disunion of the tribes, the effeminacy and cowardice of the people, their disposition to neglect their Divine Ruler, and the degeneracy of Samuel's sons, who had been appointed subordinate judges or deputies, culminated in a revolt against their invisible and Divine King, and they resolved to have a king, such as other nations had, who might lead them to battle and victory (1 Sam. viii.). Samuel, after pointing out the many and serious evils which might result from thus raising one of themselves to the supreme power, presented to them Saul, of the tribe of Benjamin, the smallest in Israel, and of a family which was the smallest of the tribe, and he was elected king of the people (1 Sam. x. 24; xi. 15). We need not advert to the character of Saul's reign, further than to say that he was victorious over all the surrounding enemies of the people, that he administered civil affairs without aiming at any royal splendour, and that he restrained the tendency of the people to idolatrous practices; but that, failing to adapt himself to the theocratic nature of the Hebrew Constitution, he proved himself unfit to be the founder

of a royal house. The kingdom was transferred to David, a shepherd boy of the tribe of Judah, which Jacob had predicted should rule, nowithstanding that this eminence, by right of primogeniture, belonged to Reuben. David, however, was not, as Saul was, elected by the people. He was by Divine command anointed king by Samuel, on the prophet's visit to Bethlehem, in which David's family dwelt, and afterwards he was chosen king over the house of Judah, alone, while Ish-bosheth, the son of Saul, became king over the rest of the tribes. The wars between the two peoples were fierce and long, but after a reign of seven years and six months over the tribe of Judah, the other tribes submitted to David at Hebron, and he was anointed king over all Israel (2 Sam. v.).

The reign of David was a glorious one, for, understanding and keeping in mind his Divine mission, he regarded himself as the vassal of Jehovah. The Lord found in him "a man after His own heart"—that is, he realised the true spirit of the theocracy, and effected those reforms in the affairs of government and of public worship which were calculated to awaken and keep alive in the minds and affections of the people a sincere and exclusive adoration of Jehovah. His arms were victorious in every quarter, the borders of Israel were, in consonance with ancient prophecy, extended to the Euphrates, and all the neighbouring peoples were inspired with reverence or fear for the God of Israel. But his desire to build a temple for the worship of the true and living God Most High was not permitted to be realised. That singular honour and glory was reserved for Solomon, his son and successor, whose reign was the golden era of the Hebrew monarchy. As the Misses Rothschild beautifully remark (Hist. and Lit. of the Israelites, i. 413), "Like the Augustan age of Rome, the time of Solomon seemed to combine the power and the splendour of foregone and succeeding generations. Its brilliancy and magnificence rejoiced the hearts of all Israel, and dazzled the strangers of distant lands. Every trace of their being a people rescued from Egyptian slavery and settled in a conquered land, after violent feuds, had vanished; and

no sign of future reverses or humiliations clouded the horizon. The Hebrew commonwealth was in the very noon-day of its happiness. Solomon, 'the peaceful one,' or Jedadiah, 'the darling of the Lord,' was to bring glory and power to the well-established empire. And he did so. But glorious as Solomon's reign commenced and continued for some years, it at length degenerated. The well-governed and flourishing commonwealth was changed into a kingdom, menaced by both foreign and domestic foes, and was tainted by the grossest idolatry. The licentious worship of Astarte, and the detestable rites of Chemosh, Milcom, and Moloch were introduced and almost universally prevailed, and, after a reign of nearly forty years, this once wise and powerful monarch died, unhappy and piteously, having passed from the summit of earthly happiness to the depth of human misery."

At Solomon's death the kingdom collapsed. Rehoboam, his son and successor, by his inordinate pretensions and galling menaces, inflamed the discontent and disaffection which the oppressive character of the latter years of Solomon's reign had created, and Israel rebelled, Judah and Benjamin alone adhering to Rehoboam. For some time previously, jealousy and rivalry had existed between the tribes of Judah and Joseph, the two most powerful in the commonwealth. The latter inherited a double portion, being divided into two, Ephraim and Manasseh, who valued themselves upon their descent from such an ancestor as Joseph, who had been so markedly and honourably distinguished from his brethren in the prophetic blessings pronounced by Moses and Jacob, and they were perpetually struggling for the pre-eminence which they ultimately attained to, Ephraim being represented as all Israel, and becoming another name for the kingdom.

From the time of the revolt there were two separate and distinct kingdoms, governed each by its own monarch, often at war with each other, and distinguished in the sacred annals and in the prophets as JUDAH; and ISRAEL, or EPHRAIM.

CHAPTER III.

THE TWO KINGDOMS.

We have now to look at the Tribes of Israel as divided into two separate kingdoms; one constituted of the tribes of Judah and Benjamin, the other of the Ten tribes who had revolted. The kingdom formed by the latter was distinguished by the names of "Israel," "Ephraim," and "The House of Isaac;" the former was known as "Judah," or the Jews. Sometimes, indeed, it is called "The house of Israel," but when so, the revolted tribes are called "All Israel," or "The whole house of Israel." As Mr. Bullock observes (Smith's Dict. 899), "the disaffection of Ephraim and the northern tribes having grown in secret, under the prosperous but burthensome reign of Solomon, broke out at the critical moment of that great monarch's death. It was just then that Ephraim, the centre of the movement, found in Jeroboam an instrument prepared to give expression to the rivalry of centuries, with sufficient ability and application to raise him to the highest station, with the stain of treason on his name, and with the bitter recollections of an exile in his mind." Thus was the great and flourishing kingdom which David had enlarged and consolidated split into two, and each of them unhappily started—the one immediately, and the other soon afterwards—on a downward course, because a faithless and a sinful one. The wonderful works of the Almighty, which had been for a period of 630 years wrought on their behalf, had made but a shallow impression on their minds and hearts. The splendid temple, with its magnificent and attractive services, into which music, at once exciting the imagination and soothing the feelings, so largely entered—

"The heaven-breath'd hymns stealing up the air,
While surges of harmonious sound
From cymbal, trump, and dulcimer,
In solemn undulations rolled
Around the pillar'd courts, at even,
High chaunts, in which the minstrel king foretold
The peaceful glories of a sinless reign,"

was now lost to those who had abandoned the house of David; and Jeroboam, the monarch, thinking he might compensate for the loss, raised temples at Bethel and at Dan; one in the south, and the other in the north of his new kingdom. These, however, were not consecrated to the worship of the true God, but to the worship of golden calves, representing, no doubt, the Egyptian Apis and Mnevis, who were proclaimed to be the gods who had brought Israel up out of the land of Egypt. A melancholy event that, in the career of God's chosen people; and the eighteen kings who reigned over the kingdom of Israel, for the space of about 240 years, followed, for the most part, the example set by Jeroboam. Ahab, under the influence of his wife, Jezebel, multiplied the objects of idolatrous worship, by introducing the gods of the surrounding nations. A multitude of the priests and prophets of Baal were brought in and maintained, and idolatry, in its grossest forms, took the place of the pure worship of the true God, the priests and Levites being driven to take refuge in Judah. The kingdom pursued, with few interruptions, its downward course of impiety and profligacy until it had filled up the cup of its iniquity. The pictures drawn of its religious, political, and social condition are truly appalling. The time of the end had come. The kingdom was first made tributary to Assyria, and the principal inhabitants were transported to the river Kur, which mingles its waters with the Araxes, and empties itself into the Caspian Sea. After the lapse of a few years, during which the sufferings of the remaining people, occasioned by the siege of Samaria, appear to have been horrible in the extreme, Shalmanezer carried away the rest of the tribes into Asshur—that is, Assyria—and to Halah, to the river Habor or Chebar, and to Gozan, north-western provinces of Assyria and Media. Thus "Ephraim," or "The Kingdom of Israel," was utterly extinguished, 253 years after the revolt, and 722 B.C.

The kingdom of Judah does not present so early nor so nearly uninterrupted a course of apostacy and idolatry, nor, therefore, so rapid a growth of vice and profligacy, as did its sister kingdom. In accordance

with the Divine promise given to David, the sceptre never passed out of his family. Many of the kings were idolators and rebels, but there were interposed those of better views, who denounced and punished idolatry, re-established theocracy in the hearts of their subjects, by renewing the services of the temple, restored the knowledge and worship of God, and reformed, though but partially, the moral and social condition of the people. Under most of the kings, however, all the restraints which the law imposed were broken and set at naught. Altars were erected to the gods of the heathen, the temple was altered to the Syrian model, and afterwards closed; and neither kings nor people regarded either Jehovah, the law, or the prophets. After the reign of the good Hezekiah, who restored the worship of God, re-opened the temple, abolished idolatry, and provided for the instruction and moral improvement of his people, the kingdom hastened to ruin. In the reign of Manasseh, the son and successor of Hezekiah, which extended over more than half a century, there was the greatest spread of idolatry and of all the vices which accompany idolatry—the most cruel persecution of the faithful, and the most outrageous profanation of the sanctuary—ever known. He seduced the people to do more evil than was to be found in the nations whom the Lord had destroyed before the children of Israel. There was a ray of light in the reign of Josiah; the book of the law, which had probably been built into a wall of the temple, to conceal it from the destruction threatened by Manasseh, was found, and the temple and worship were purified; but the darkness returned, and again overspread the land, under Jehoahaz, Josiah's son, whose reign was short and disastrous. The country was subdued by Pharaoh-Necho, the great monarch of Egypt, who carried away Jehoahaz, placing his elder brother, Eliakim, whom he named Jehoiakim, on the throne. Jehoiakim, who was probably the worst king that ever reigned in Judah, held the throne but eleven years. Judah was then invaded by Nebuchadnezzar, the king of Babylon, who, marching to Jerusalem, seized part of the furniture of the temple as booty, and carried away

as hostages many of the sons of the Hebrew nobility—amongst whom were Daniel and his three friends, who were employed in the service of his court.

Thus commenced the Babylonian captivity, which, according to the prophecies of Jeremiah (xxv. 1-14; xxix. 10), was to last for seventy years. Jehoiakim was re-established on the throne by the Babylonian prince: but relying, probably, upon assistance from Egypt, he rebelled, after three years, against Babylon, and dying, Jehoiakin, his son, raised himself to the throne, but held it for only three months, when he surrendered to the Chaldeans, who had besieged Jerusalem. The money of the royal treasury and the golden utensils of the temple, procured by Solomon, were carried away to Babylon, and the whole court, with the nobles and men of wealth, and their wives, children, and servants, were led into captivity to the river Chebar, only the lower class of people being left in the land. Zedekiah, a brother of Jehoiakim, who was placed on the throne as the vassal of Babylon, after a reign of nine years, renounced his allegiance to his powerful lord, and entered into an alliance with the king of Egypt. That faithless power, however, deserted him in his extremity. The siege of Jerusalem was renewed, the city was taken, and everything valuable in the temple being seized, the sacred edifice was set fire to, with the rest of the city, the fortifications of which were thrown down. The remaining inhabitants were carried away, and the leaders of the revolt put to death at Riblah, the rest being forced into exile, Gedaliah being appointed governor over those who remained. But the treachery of Ishmael, a prince of the royal house, who, with his dependents, murdered Gedaliah with the Hebrews and Chaldeans attached to him, evoked the vengeance of the conquerors, and the land was entirely bereaved of its inhabitants, and reduced to a state of desolation, as the prophets had foretold. Thus, about 387 years after the revolt of the ten tribes, and 134 years after they had been carried away by the Assyrians, the kingdom of Judah was visited with a similar punishment to that which had befallen her sister Israel B.C. 588.

It is not possible to read the history of Judah as it is written in the Hebrew annals, and especially as it is to be gathered from the prophetic writings, and not see that the apostacy, profligacy, and enormous wickedness which characterized the great majority both of kings and people exposed them to the righteous punishment of their abandoned God. In this kingdom, as in that of Israel, a succession of bold, honest, and inspired prophets reproved, warned, and threatened kings and people alike, and a return to the service of the true God was always rewarded by national restoration and prosperity. But kings, nobles, priests, and people pursued their downward course. As described by Isaiah, "the whole head became sick, and the whole heart faint. From the sole of the foot to the head there was no soundness in it; but wounds, and bruises, and putrifying sores." Side by side with a wanton contempt of true religion, there was an utter disregard of all moral obligations. The "princes were rebels and a gang of thieves;" "every one loves bribes and follows after rewards; they judge not the fatherless, nor does the cause of the widow come before them," exclaimed the faithful and fervid Isaiah; and the prophets Jeremiah, Ezekiel, Joel, Amos, Hosea, Micah, and Zephaniah, in their varied utterances, confirm the melancholy description. But, as the author of the second book of Chronicles, says—"They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy [or healing]. Therefore He brought upon them the king of the Chaldees. He gave them all into his hand, and all the vessels of the house of God, and the treasures of the house of the Lord, and the treasures of the king and of his princes. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire. And they who had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons" (ch. xxxvi. 15-20). As Israel had been destroyed for her manifold and incorrigible wickedness, so was the judgment now brought upon Judah. Her captivity,

however, was to be unlike that of Israel, for it was to be for the term of 70 years, only (Jer. xxv. 11; xxix. 10); and in the first year of Cyrus, king of Persia, the return from the captivity took place, in accordance with the Divine promise—the only instance to be found in history in which a nation, having run its career of progress and decline, and fallen at last through its vices, has ever risen again.

After the return, the reformation, or, rather, the restoration, of the Jewish Church—effected through Ezra, the scribe, the temple having been rebuilt through the pious zeal and unwearied labours of Zerubbabel the prince, Jeshua the high priest, and Haggai and Zechariah the prophets—marks a new era in the history of the Jews, and affords one of the most striking proofs of the special providence of God that the world has ever heard of. Nehemiah completed the work which Zerubbabel and his compatriots had so far effected. He obtained from Artaxerxes permission to return to Jerusalem for the space of twelve years, and to rebuild the walls of the sacred city, which still lay in ruins. The work was carried on, in spite of the persistent opposition of the Samaritans, and was finally completed. The kingdom of Judah, thus restored, continued, under various vicissitudes and much suffering, to the time of Vespasian (A.D. 70), when it was swept with the besom of destruction, and its people were scattered throughout all lands, in which they now wander as strangers, finding no rest for the sole of their foot, and preserving themselves as a people separate from all others. They have not been utterly destroyed, though a full end has been made of their enemies. The Egyptians, the Edomites, the Moabites, the Assyrians, the Babylonians, and the Romans, though some of the mightiest monarchies that ever existed, have no representative on earth; while the Jews, oppressed and vanquished, banished and enslaved, and spoiled evermore, have survived them all, and to this hour overspread the world. Of all the nations around Judea, the Persians alone, who restored them from the Babylonish captivity, yet remain a kingdom.

CHAPTER IV.

ISRAEL IS CARRIED AWAY, BUT IS TO BE RESTORED.

THE utterances of deep anguish found in those eloquent and touching strains which come down to us as the "Lamentations of Jeremiah," bring vividly before us the awful change which had passed over the beautiful land occupied by the two nations, Israel and Judah. The people had been carried captive into distant and strange countries; the towns and villages were so devastated that lions and other beasts of prey multiplied in the land; the fortifications and walls of the capitals, Samaria and Jerusalem, were thrown down, heaps of ruins marked the spots were the royal palaces and the buildings of the princes and elders had seen many a day of rejoicing and revelry; and the sacred edifice, which had survived the faith and piety it was intended to foster, was consigned to the flames. The prophet, looking beyond the devastation of his own nation, extended his sympathies to Israel, and forgetting in its present sad condition the bitterness and hostility which had existed between the two nations, saw only their common ruin, and his pathetic lamentations embraced them both—"The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; He hath thrown down in his wrath the strongholds of the daughters of Judah; He hath brought down to the ground; He hath polluted the kingdom and the princes thereof; He hath cut off, in fierce anger, all the horn of Israel. . . . . The Lord was an enemy; He hath swallowed up Israel, He hath swallowed up all her palaces; He hath destroyed his strongholds, and hath increased in the daughter of Judah mourning and lamentation; He hath cast off his altar, He hath abhorred his sanctuary, He hath given up into the hand of the enemy the walls of her palaces; He hath made the rampart and the wall to lament; her gates are sunk into the ground; He hath destroyed and broken her bars; her kings and her princes are among the Gentiles. Mine eyes do fill

with tears, my bowels are troubled, my liver is poured upon the earth for the destruction of the daughter of my people" (Lam. ii.). What a land! what a mourning!

But how could such a condition of things be brought about, while the promises made to the fathers remained on record? Had not God promised to give the land to Abraham and to his seed "for ever"—"for an everlasting possession" (Gen. xiii. 15; xvii. 8)? Yes; and these promises were renewed to Isaac (xxvi 3), and to Jacob (xlviii. 4). How are we to reconcile the facts with the promises? There can be no more doubt that the promises were made than that the land was desolated and the people deported into distant countries, various idolatrous peoples being sent into Israel, which is now trodden down by the foot of strangers, who wander through it as the children of the promise wander through strange lands. "Is God a man that he should lie, or the son of man that he should repent?" No, "Let God be true, and every man a liar." In Him "there is no variableness, neither shadow of turning." He will "perform the truth to Jacob and the mercy to Abraham, which He has sworn to our fathers from the days of old" (Micah vii. 20). As truly as the threatening of punishment, in the desolation of their land and the scattering of themselves throughout the earth, has been fulfilled—as it is written on the pages of history, and as we have it before our eyes from day to day—so also will the promises of pardon and restoration, and future and everlasting blessedness follow. "Fear not, thou, O my servant, Jacob, and be not dismayed, O Israel, for behold I will save the from afar off, and thy seed from the land of captivity; I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not utterly cut thee off" (Jer. xlvi. 27, 28). "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. . . . . Behold, the days come, saith the Lord, ... and I will bring again the captivity of my people Israel, and they shall

build the waste cities and inhabit them, and they shall plant vineyards and drink the wine therof; they shall also make gardens, and eat the fruit of them. And I will plant them in their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God" (Amos ix.). It is herein that the word and faithfulness of God will be vindicated. "It shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. . . . . and there shall be a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day when he came up out of the land of Egypt" (Isaiah xi. 11-16). See also Isaiah xxvii. 12; Jer. iii. 18-23; Ezek. xxxvii. 21-25; Amos ix. 14, 15; Obad. 15-20; &c.

I have quoted and referred to these passages, in order to show that the restoration of Judah and Israel to the land that was promised them for "an everlasting possession" does not rest upon any casual expression or ambiguous promise, but upon many expressions and promises that are clear, explicit, and incontestable; and I take it that no one who has read history, which so demonstrably shows the fulfilment of the threatenings of punishment and the dispersion of Israel and Judah, can doubt the ultimate and literal fulfilment of the promises of their restoration to the land of Canaan, and their establishment and glory there. The remnant of Judah we know. They are amongst us, as they are amongst all the nations of which we have knowledge. They are with us, although they are not of us: and we can count four or five millions of them, who, surviving the persecutions and sufferings of many ages, still cling to

Moses, and say, "If I forget thee, O Jerusalem, let my right hand forget her cunning! Let my tongue cleave to the roof of my mouth, if I do not remember thee; and if I prefer not Jerusalem above my chief joy" (Ps. cxxxvii. 5, 6). Everywhere, their identity may be recognised: They retain their traditions, their ceremonies, their traits of nationality, of exclusiveness, and of type. They are to be found in every part of the world—in Europe, from Norway to Gibraltar; in Africa, from Algiers to the Cape of Good Hope; in Asia, from Cochin to the Caucasus, from Jaffa to Pekin; in America, from Monte Video to Quebec. Everywhere, they live, as here, separate from other people in their usages and worship; and they have given proofs of their power of acclimatisation under the tropics, where people of European origin have always failed to perpetuate themselves. These are of Judah—the two tribes. But where is Israel—the ten tribes? That is a question which has occupied men's minds for centuries; and there is no end of the discoveries that have been made of the hiding-places of these lost tribes. That they exist we know, for "the sure word of prophecy" has said that though they are sifted amongst all nations not a grain shall fall to the ground. Did they return with Judah—the two tribes—when they went up from Babylon, and with them re-occupy the land? We have no evidence of such a return. No doubt, while the Jews were captives in Babylon some few from the other tribes may have come down and become united with them, but the nation did not do so. After Judah had returned, Samaria, the once capital of Israel, continued in possession of the Gentile people, who had been sent thither from the north-east, and who had united the worship of Jehovah with that of the false gods, and between whom and the Jews a complete alienation and antipathy existed. The Jews had no dealings with the Samaritans.

Where, then, is Israel? The most remarkable circumstance attending their captivity, perhaps, is the difficulty, if not the impossibility, of finding them. They have been searched for in every quarter of the world, and every now and then history records some-

thing touching the discovery of a portion of the long lost tribes. In Russia,* Tartary, China, Japan, Turkey, Afghanistan, Burmah, Malabar, and Abyssinia, they are said to have been found, the customs and traditions of various tribes or small communities of people in those countries leading to their identification with Israel. There is no doubt that they may have made their way thither, without much difficulty, as a glance at a map will show; but there is no reason to believe that the whole people, nor even the principal part of them, thus disposed of themselves. On the contrary, as we shall by-and-bye see, their destination appears to have been of a different kind, and to have been in a different direction.

CHAPTER V.

THE GETÆ OR GOTHS.

Leaving for a time Israel—with whom, and not with Judah, it will be remembered, we have to do—we must now glance at the incursions of the northern nations—the barbarians—into Europe, and at their migrations and settlements in the west and south. The region along the south bank of the Danube, between that river and the mountains of Hæmus, was originally called Mœsia, and Herodotus, describing the progress of Darius [Hystaspes], northward (B.C. 507), in his wanton invasion of that country, says that before he arrived at the Ister [the Danube] he, first of all, subdued the Getæ [afterwards called Goths, a branch

*Alexander ("The Jews") states that there are numbers of Israelites in Russia, who pronounce *Shibboleth* in the very same manner in which the Ephraimites pronounced it at the passage of the Jordan, in the time of Jephthah; i.e. *Sibboleth*, their organ of speech not allowing them to utter the sound of *sh*; and he reasonably conjectures that these are descendants of the tribe of Ephraim. The Beni-Israel in India, when asked by Sir Alexander Johnston, Chief Judge of Ceylon, if they were Jews, answered "God forbid, we are not Jews, but Israelites."

of the great Teutonic family, the chief of whom were the Visigoths (West-Goths), the Ostrogoths (East-Goths), and the Lepidæ (Laggards)]. The Thracians of Salmydessus, the Cyrmianians, and the Mypsæans, he states, submitted themselves without resistance, but the Getæ obstinately defended themselves before they were reduced. "These, of all the Thracians," he adds, "are the bravest and the most upright. They believe themselves to be immortal; and when any one dies, they believe that he is removed into the presence of their God, Zamolxis." The Getæ were distinguished, not only for their religion and for their bravery in war, but for their advance in the arts of peace. They produced grain for exportation, as well as for their own consumption. It has been remarked, too, that from this quarter came the earliest poets and musicians, such as Orpheus, who was said to have so greatly assisted in charming the previously rude inhabitants of Greece into the mildness of civilized life. Mœsia was subsequently invaded by Alexander the Great (B.C. 329), but the Getæ refused to submit to national servitude, and passed over the Danube, settling in Dacia, a country north-west of the Euxine, part of which is now known as Transylvania, with the Danubian Principalities, or Roumania, the inhabitants of which are said to be Romanized Dacians. Here we have the Euxine on one side and Hungary on the other, Russia on the north, and the Turkish empire in Europe on the south. The Getæ became a formidable republic, but the Romans having made Mœsia a Roman province, invaded Dacia, and drove the Getæ still further into the northern wilderness. They were not to be subdued, but their sufferings were terrible, for the Huns, under the fierce Attila, poured down upon them from the wilds of Tartary, and they were driven to seek from their former conquerors an asylum south of the Danube. They were permitted to cross into the empire, and again occupied Mœsia. They were required, however, to surrender their arms, and to give up their children. The former condition they appear by some means to have evaded, but their children were taken and dispersed throughout the Roman provinces of Asia, and the people again

spread themselves over the plains lying between the ridges of Mount Hæmus and the Danube, whence they had been driven by Alexander in his early conquests. Their sufferings were indescribable. They were exposed to famine, and many sold themselves into slavery to escape starvation. Exasperated by the faithlessness of the Romans, who, when they bereaved them of their children, promised to supply them with provisions in their inhospitable plains, they invited the Ostrogoths to join them; and, the two branches of the Getæ being united, prepared to make war upon the Romans, who atrociously slaughtered the Gothic youth dispersed throughout the Eastern provinces. The Goths, under Alaric, whom they had elected as their leader (A.D. 396), rushed like a tempest on the central, and hitherto uninvaded, provinces of Thessaly, Greece, Epirus, and the Peloponesse. The land trembled before them in terror. Theodosius, who became emperor (A.D. 379), broke, for a time, their strength, and peace was at length concluded between the invaders and the Empire of the East. Alaric was appointed Master-General of the eastern Illyricum, but a settled hatred to the Romans dominated in the hearts of the Getæ. When they were prepared to renew the war, they solemnly proclaimed Alaric king of the Visigoths, and he then felt, as he said, a preternatural impulse which directed and even impelled him to the gates of Rome; "secretly aspiring," says Gibbon, "to plant the Gothic standard on the walls of Rome, and to enrich his army with the spoils of three hundred triumphs." In fulfilment of his destiny, he descended from the Alps on the Italian plains. The gates of Rome were at length opened to the conqueror, and the Gothic fires blazed around the capital. Alaric spared the city, as he did a second and a third time; but, at last, goaded by treachery, he sacked and plundered it, carrying away its richest spoils. All southern Italy was soon subdued, but before the Goths could pass into Sicily, Alaric died. This people, however, were destined to achieve still greater things.

Sharon Turner says that the most authentic facts that can now be gleaned from ancient history, and the

most probable traditions that have been preserved in Europe, concur in proving that it has been peopled by three great streams of population from the East, who have followed each other. (1) The Kimmerian, Keltic or Celtic race. (2) The Scythian, Gothic, and German tribes, from whom most of the modern nations of continental Europe have descended. (3.) The Sclavonian and Sarmatian nations, who established themselves in Poland, Bohemia, Russia, and other vicinities. This able writer, who has set aside many fanciful and fallacious theories on the origin of the Anglo-Saxon race, has shown that the Scythians or Goths drove their predecessors, the Celts, towards the northern and southern extremities of Europe, and not only reached the Rhine, but crossed it into France; and that from the branches of the latter stock our own immediate ancestors, as well as those of the most celebrated nations of modern Europe, have unquestionably descended—as the Anglo-Saxon, Lowland-Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Swiss. Europe changed her inhabitants, as it were, the new race issuing from the Danube, whence, as we have seen, they had made their descent on the Roman Empire.

With regard to the Saxons, in particular, Sharon Turner says, "Of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They were so celebrated that the Persians called all the Scythians by the name of Sacæ. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name of Sakasuna. They defeated Cyrus, and they reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna (from which we have our word Saxon or Sacson) is obvious from Pliny; for he says that the Sakai who settled in Armenia were named Sacassani, which is but Saka-suna, spelt by a person who was unacquainted with the combined words; and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also im-

portant to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons."

Let us now look a little more closely into the peopling of our own country by this Saxon branch of the Gothic family, for that is the main point towards which all I am writing tends. We have seen who the Saxons were; but who were the Angles? They were a branch of the family, who pushed their conquests along the north of Germany to the Cimbric Chersonesus, now called Jutland, and these, occupying a country called Anglia, lying between Holstein and Jutland, betook themselves to a seafaring life, and made several attacks on the western provinces of the Roman Empire. They several times invaded Britain, and hence the eastern coast got the name of the "Saxon shore." They were, at length, invited by the Britons to join them against the incursions of the Picts and Scots, and they liked the country so well that they never afterwards left it. They first obtained the Isle of Thanet, and, at length, after having been greatly increased by varions accessions of their brethren from Germany, they acquired the county of Kent, and proceeded onward until the greater part of the country was occupied by them. The two branches of the Gothic race, thus united, obtained the designation of Anglo-Saxons. The Saxon religion, laws, and language were universally established; and the seven independent kingdoms, which had been successfully planted, formed the Heptarchy, somewhat analagous to the twelve kingdoms, or provinces, in Germany, and to those of the twelve tribes of Israel in the time of the Judges. These kingdoms were gradually merged in one kingdom, and called England—Angle-land. In the meantime, the Anglo-Saxons had embraced Christianity, through the preaching of missionaries sent from Rome. The Danes, a branch of the same family, subsequently made incursions into the island, and, after a time, became united with the Anglo-Saxons. At a subsequent date, the Normans, another branch of the family, invaded the country, and became so intermingled with the Anglo-Saxons as to be at length undistinguishable from them.

Thus, as we have seen, this Gothic race, dwelling in

the regions north of the Euxine, gradually spread themselves throughout the greater part of the civilised world, occupied and civilised countries which had previously been sunk in a state of barbarism, and, by their possession of England, became the instruments of civilisation to other and remote lands, planted the flourishing and powerful States of America, Australasia, and many other colonies in both hemispheres, and carried their religion, language, and civilisation into India, China, Japan, and every part of the world. Thus, as Mr. Wilson (Lect. on Ancient Israel, p. 21) observes, "The European branch of the Semetic family, from the East came into the maritime parts of Europe; and gradually pushed to the ends of the earth the peoples who previously possessed these countries; or they have taken them up, to become one people with them, and to be made partakers of their blessings. This improved family of the Semetic race, after renewing their strength in these islands, have launched out into the Great Atlantic, and the tide of emigration has rolled over the world of waters, still further westward—encroaching still upon the Japhetic race in America as it did in Europe." And we may predict that this race will still further spread, until "the wilderness shall be inhabited, and the desert rejoice and blossom as the rose."

CHAPTER VI.

GOTHIC INSTITUTIONS.

We have traced the descent of the Anglo-Saxon race up to those peoples who dwelt in the countries bordering on the Euxine, or Black Sea, and who, 500 years before the Christian era, were invaded by Darius Hystaspes; and who subsequently made a descent on the Roman Empire, and thence spread themselves throughout the greater part of Europe, including the British isles—the Isles of the Sea. The hasty glance

which I have been compelled to take of their conquests and settlements, will not, as a more ample description would do, impress the mind with a sense of the vast benefits conferred on the nations by these migrations of the northern tribes. Herodotus, as we have seen, speaks of the Goths as a very superior people, in their moral character and habits, compared with the peoples by whom they were surrounded. And so speak all the writers who have devoted themselves to the study of the history of this branch of the Teutonic race. Their frugality, justice, honour, and chastity are preferred by a learned Roman to those of his own country; and their civil institutions were, as we should say, very advanced. Mr. W. F. Collier (Great Events of History) says, "In spite of their rude dresses of skin, and their clattering brogues, over which fell in clumsy folds their wide trousers, strapped round the ankle with a leather thong, we recognise in the Goths a race of men capable of high polish, and fitted for great deeds. They were honest and freehearted; and among them the Romans saw what they looked for in vain among themselves—modest and virtuous wives, each the centre and light of a home, where parents and children lived united in sweet domestic love. Let us thank God that many lands of modern Europe have inherited the good old Gothic home." Russell (Modern Europe) says they were "simple and severe in their manners, unacquainted with the name of luxury. Hardened by exercise and toil, their bodies seemed inaccessible to disease or pain; they sported with danger, and met death with expressions of joy. Though free and independent, they were firmly attached to their leaders. Nor were these their only virtues. They were remarkable for their regard to the sanctity of the marriage vow, their generous hospitality, and their detestation of treachery and falsehood."

The Gothic institutions were eminently adapted to foster and secure personal and political liberty. Their primitive government was a kind of military democracy, under a general or chieftain, who had sometimes the title of king. But the authority of these chieftains was extremely limited. They led the people in time of war,

but, that over, they sank down to the level of other chiefs; or, at most, their authority consisted rather in the privilege of advising than in the power of commanding. In looking at their government and customs, we are strongly reminded of the Israelites, in the time of the Judges. "Wherever they seated themselves," says Sir William Temple, "they left a constitution, which has since been called, in most European languages, the States, consisting of three orders—noble, ecclesiastic, and popular—under the limited headship of one person, with the style of king, prince, duke, or count." Feudalism universally prevailed. The land was public property, for which services were due to the State—to the king, as the representative of the State—by the great holders of land, in the first instance; and then, through them, by the subordinate holders; every one rendering his services to him who was immediately above him, until it reached the throne, which itself was supposed to be held by the grace of God, as expressed in the voice of the people. Robertson (Hist. Europe) says, "It was a fundamental system of feudal policy, that no free man could be subjected to new laws or taxes, without his own consent. In consequence of this, the vassals of every Baron were called to his court, in which they established, by mutual consent, such regulations as they deemed most beneficial to their small society; and granted their superiors such supplies of money as were proportionate to their abilities, or to his wants. The Barons themselves, conformably to the same maxim, were admitted into the supreme assembly of the nation, and concurred with the sovereign in enacting laws, or in imposing taxes." According to the early policy of the Anglo-Saxons, each of their villages was divided into ten wards, or petty districts, called tythings or decennaries, as their leader was denominated a decanus or tything-man.

The Teutonic orders of Knighthood were orders of men, who, sacrificing personal ease and all expectation of personal gain, went forth to avenge wrong and relieve the oppressed; they cherished the most courteous and chaste regard for women, and reverence for religion. With them, the sword was consecrated by religion, to

be wielded by the most punctilious honour, in support of morality. Nor was the Teutonic League less remarkable for the furtherance and protection of commerce. Spreading its ramifications throughout Europe, it brought together the productions of India, the manufactures of Italy, and the equally useful commodities of the north. It cleared the rivers and all other great thoroughfares of the predatory bands that had infested them, and made their alliance to be courted and their power to be dreaded by the greatest of monarchs. To them we owe also the guilds in town and city, in which those of the same craft or occupation associated together for mutual assistance and protection; several guilds being again combined in burgh-corporations, in which again we find the representative principle that characterised all their institutions.

Unlike the Celts and most other peoples, the reflective faculty of the Anglo-Saxons predominates over the imaginative. Deliberate and cautious, but progressive, they have steadily advanced in political, civil, and religious freedom. With them, discovery and invention have gone hand-in-hand; and the arts and sciences of civil life, as also the fine arts, which minister to the craving of the imagination, and so tend to refine and elevate the taste and manners, are by them being introduced into all the nations of the world.

"From such ancestors," says Sharon Turner, "in the course of twelve centuries, a nation has been formed, which, inferior to none in morals and intellect, is superior to all others in the love and possession of useful liberty; a nation which cultivates, with equal success, the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius."

"The invasions of the German nations destroyed the ancient governments, and political and legal systems of the Roman empire, in the provinces in which they established themselves. . . . . A new literature and manners, all productive of great improvements, in every part superseded the old, and gave to Europe a new face, and to every class of society a new life and spirit."

In this view of the character of the Anglo-Saxon race we have the concurrence of the French Roman Catholic Professor of History, the Abbé Milot. (Pref. Elements of Hist. Eng.) After giving a summary of the principal epochs in English history, he observes: "To this very imperfect summary let us add the detail of those laws, successively established, to form a rampart of liberty, and lay the foundation of public order; the progress of letters and sciences, so closely connected with the happiness and glory of states; the singularities of the English genius, profound and contemplative, yet capable of every extreme; the interesting picture of parliamentary debate, fruitful in scenes, the variety and spirit of which equally strike us. The reader will easily conceive that this history is unparalleled in its kind. In other countries, princes and nobles fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to men."

Wonderful, indeed, appears to have been the providence of God in the leading forth of this extraordinary people, who are destined to become the civilisers and saviours of the world. The hand of God is clearly to be seen in the history of the Anglo-Saxon race, whose antecedents, under the guidance of that same Providence, had made them the fitting instruments for this wonderful and beneficent work. Reviewing the history of this people, we are forcibly reminded of God's promise to Israel (Isaiah lx.):—

> That I may be glorified,
> The little one shall become a thousand;
> And the small one a strong nation:
> I, the Lord, will hasten it in due time.

CHAPTER VII.

THE PLACE OF ISRAEL'S CAPTIVITY.

We now return to the ten tribes of Israel, who had been carried captive by the Assyrians. In the first deportation, under Tiglath Pilezer (B.C. 739—about 14 years after the supposed foundation of Rome), the

tribes who dwelt in Gilead, east of the Jordan, and a portion of those who dwelt in the northern part of Galilee, were carried into Ashur, Halah, Habor, and the country through which the river Gozan flows. The second and complete deportation was by a succeeding king of Assyria, generally supposed to have been Shalmanezer, but his name is not given in the biblical account of the siege of Samaria. He is only said to have been "a king of Assyria." By him the people who had been left in the land, by Tiglath Pilezer, were carried into the same region to which the other tribes had been deported. Sir Isaac Newton (Chron. of Anc. Hist. p. 283), with other authorities, takes Halah and Habor to be Colchis and Iberia (Georgia and Circassia), on the east of the Black Sea, the inhabitants of which, as Herodotus states, practised the rite of circumcision. Major Rennel, whose judgment is greatly respected, agrees with Sir Isaac Newton. The country through which the Gozan flows, is reasonably believed to be a district in Upper Media (on the borders of the Caspian), called Gorzan. Philo describes the Jews as being very numerous in the East, under the empire of the Persians; and Josephus (Ant. xi. 5), speaking of the ten tribes, states that in his time they were in great multitudes beyond the Euphrates.

I may hope to be pardoned for a short digression here, as it will tend to remove a considerable difficulty in the history of the Assyrian empire, and a doubt which has been cast upon the verity of the Scripture history. In Isaiah xx. 1, we read: "In the year that Tartan came into Ashdod (when Sargon, the King of Assyria, sent him), and fought against Ashdod, and took it." This is the only mention we find of the Assyrian King, Sargon, whose existence was long doubted, but who is recently discovered to have been the Assyrian king who took Samaria, at the end of the three years' siege (begun by Shalmanezer), and carried away the tribes of Israel who had been left behind by Tiglath Pilezer. For the discovery of this interesting fact we are indebted to the researches of M. Batta, who, after some gleanings on the site of ancient Nineveh, turned his attention, in 1842, to Khorsabad, and there

discovered a magnificent Assyrian palace, which was completely uncovered in 1845, and is believed to be the first exposed to view since the fall of the Assyrian Empire. It is from the walls of this palace, and the various tablets of gold, silver, and other materials, and from the clay cylinders discovered in the ruins, that the record of Sargon's acts have been obtained.

The palace of Sargon is ten miles east of Nineveh, at the foot of the *Makloub* Hills, watered by streams which now make it a pestilential waste, but which once, no doubt, made it a delightful spot. Compared with the earlier buildings of a similar kind, erected by other kings, it is not remarkable for its size, but its decorations are unsurpassed by those of any Assyrian edifice, with the exception of the great palace of Asshurbani-pal, at Koyunjik. The annals of Sargon, gathered from inscriptions found on the palace walls, and on the cylinders, reveal him as one of the most splendid kings and most successful warriors of Assyria (Oppert. Inscript. des Sargonides). These inscriptions contain the following sentence, amongst others, evidently recorded by the king himself: "I besieged, took, and occupied the city of Samaria, and carried away 27,280 persons, who dwelt in it." This was in the first year of his reign, and he subsequently, in agreement with Isaiah's words, captured the city of Ashdod, and thus obtained the command of the maritime route into Egypt. He is also stated to have sent into Samaria those colonists from Babylon, Cuthah, and Sepharvaim whose struggles form an interesting episode in scripture history. He died B.C. 704, and was succeeded by his son, Sennacherib, who took all the fenced cities of Judah, but who, at length, by the miraculous destruction of a vast portion of his army (2 Chron. xxxii. 21), was driven back to Nineveh.

It has been remarked, that the small number of captives, so precisely stated in the inscription of Sargon, proves the straits to which the city had been reduced; or that the great mass of the people had been carried into captivity by Shalmanezer, when "he came up throughout all the land" (1 Kings xvii. 5). But Mr. Wilson (Lect. Anc. Israel, p. 132) has happily turned attention

to another point, which may help to reconcile the carrying away of *all* Israel with the paucity of the numbers mentioned in the Assyrian inscription. He says, "By mention being made in Isaiah (chap. x. 20) of 'the escaped of the house of Jacob,' as well as of 'the remnant of Israel,' which had been taken by the Assyrians, it seems to be intimated that a considerable number had fled from the land, rather than remain to be led away at the will of the enemy. This was the more likely, as those dwelling along the coast of the Great Sea had, nineteen years before the great captivity, warning given them by the forcible removal of those that lived eastward of the Jordan. In the space of these nineteen years, between the two captivities, many, doubtless, escaped; and it may possibly have been to prevent the greater withdrawal of Israel from under their yoke that the Assyrians came up and swept away the remnant so entirely. The way of escape was westward, down the Mediterranean Sea, or into Egypt. Every other door of hope seemed to be closed against them. With regard to Egypt, it had been said by the prophet Hosea (ix. 3), 'Ephraim shall return to Egypt;' and, again, 'Egypt shall gather them up: Memphis shall bury them.' Memphis is that city of Egypt in the neighbourhood of which are the Pyramids and other remarkable burying-places. It would appear, by the language of this prophecy, that the dispersed of Egypt would be prized in Egypt; and that they would there be honoured in their burial. And it is, perhaps, worthy of notice, that shortly after the Assyrian captivity, the influence of Israel does seem to have been felt in Egypt—as then a singular revolution took place, approximating their government to that of the twelve tribes. Upon the death of the king who reigned over Egypt in the time of Sennacherib, king of Assyria, the Egyptians, says Herodotus, recovered their freedom; and chose twelve kings, among whom they divided the districts of Egypt. Thus, immediately after the Assyrian captivity an elective government was established in Egypt, and that consisting of twelve communes; and this during the very lifetime of the refugees belonging to the

twelve tribes of Israel. Egypt, however, does not seem to have been the soil in which the seed of liberty could then firmly take root, however rapidly it might spring up. These twelve kings were they who built the celebrated Labyrinth, near the Lake Mœris, and to which, Herodotus says, even the Pyramids were inferior."

On the opposite side of the Mediterranean, in the extremity of Asia Minor, we find another commonwealth springing up, consisting of twelve tribes, or states, and, resembling the Israelitish government, a limited monarchy. These Ionians, as Mr. Wilson suggests, possessed some of the strongest characteristics of Israel. "The principal of their cities was Miletus, from which there was such an emigration westward, in ancient times. They seem to have been remarkable for their mental vigour, and their love of liberty. Their connection with the Egyptians was most intimate; and they are said to have been the first among the Greeks who undertook long voyages. They had been in a meandering state previous to their settlement in Ionia, where, at length, as in a second Eden, they had taken up their abode. But this was not to be their rest. They appear to have been given this position, in order that they might be still more extensively sown over the world; as if to give the fullest scope for the execution of the sentence pronounced upon Simeon by Jacob: "Simeon and Levi are brethren; I will divide them in Jacob, and scatter them in Israel" (Gen. xlix. 5, 6). Three several times were they reduced by the Persians, and by them sown over the earth. Some of them were carried over as far as Ampo, a city said to be near the Erythrian sea, where it receives the waters of the Tigris. And it is worthy of remark, that this dispersion took place—in consequence of a revolt, occasioned by their fear of being replaced in the land of Israel—about the same time that the Jews had their captivity removed. They had not, like the Jews, been forcibly carried away from the land of promise. They had voluntarily abandoned it, as a land that devoured its inhabitants; and they had found a happy home abroad. They had become alienated, alike, from the throne of David and

the Temple of Jerusalem; so that what was joy to the Jews was naturally a terror to them. The term brethren, so emphatically applied to Simeon and Levi, appears to have been much in use in this quarter; thus we find, near this, *Philadelphia*, "loving brethren"; and a very remarkable and exceedingly rich temple, called Didymus, meaning "twins." Nor is it of small importance that to this quarter our attention is particulary directed, not only by the preaching and epistles of Paul, but also by the Book of Revelation. There were the seven churches, symbolised by the seven candlesticks, in the sanctuary. Many of the greatest lights of antiquity arose in this neighbourhood. As tyranny prevailed, mental vigour declined; or, rather, travelled further west, into Greece; and, afterwards, still more and more into Europe.

CHAPTER VIII.

EXTINCTION OF THE KINGDOM OF ISRAEL.

THERE has been a controversy raised on the subject of Israel's captivity; that is, as to its extent. Was it a partial deportation only, or so general a one as to warrant us in affirming that all Israel was carried captive? While these pages were being periodically published in the columns of "THE FREEMASON," a respected brother called attention to this subject, and expressed his dissent from the views I entertain as to the complete deportation of the people; and as it is desirable to obtain just views on this, as on all other questions of interest, I offer the following reasons, as amongst those upon which my judgment is founded.

Not only is the *national* captivity of Israel—that is, such a deportation of the people as should extinguish the nation, as a nation—threatened as the consequence of their prolonged disobedience to the requirements of the Divine law, and of their addiction to the foul practices of idolatry, but it is also attested by the pen of the sacred historians. When the wife of Jeroboam

went to consult the prophet Ahijah, as to what should befall the child and hope of the king, the old prophet, looking forward to the time when the Divine judgment should fall on Israel, for going after and making "other gods and molten images," and casting their covenant God "behind their back," uttered, under Divine inspiration, as the sequel shows, this terrible threat: "The Lord shall smite Israel as a reed is shaken in the water; and He shall root up Israel out of this good land, which He gave to their fathers; and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger" (1 Kings xiv. 15, 16). No chosen words could, I think, more explicitly declare the deportation of, not the "flower of the land" only, but the nation itself. It would not be necessary that every individual should be carried away, to justify the interpretation I put upon these words. But it would be necessary that so large a proportion of the nation should be rooted up and carried off, as should utterly extinguish it, as a nation. With this the language used by the writer of the second Book of Kings fully agrees, for, after describing the enormities of which the people were guilty, "selling themselves to do evil in the sight of the Lord," he says, "Therefore the Lord was very angry with Israel, and *removed them out of His sight; there was none left*, but the tribe of Judah only. . . . And the Lord rejected *all the seed of Israel*, and afflicted them, and delivered them into the hand of spoilers, until he had *removed Israel* out of His sight, as He had said by all His servants, the prophets. So was Israel carried away out of their own land into Assyria, unto this day" (chap xvii. 18-22).

It has been observed, that the words, "unto this day," lead to the conclusion, that this portion of the history was not drawn up until some considerable time after the destruction of the kingdom of Samaria—a conjecture which seems fully confirmed by the last verse in the chapter, which thus describes the conduct of the heathen colonists in Samaria: "Lo, these nations feared the Lord, and served their graven images, both their children and their children's children; as did their fathers, so did they unto this day" (verse 41).

If we take the time of three generations, literally, the statement was probably written in the reign of Josiah; but if, as is likely, the phrase is used only to summarily describe several generations, it is probable that this portion of history was compiled after the return from the captivity, but not later than the days of Ezra and Nehemiah. "If so, we have a biblical testimony," says a writer in the Journal of Sacred Literature (vol. 1, p. 202), "later than the return from the Babylonian captivity, to the important fact, that captive and exiled Israel still resided, as a distinct and separate body from Judah and Benjamin, in the remote lands in which their fathers had been located by their Assyrian conquerors." It is to be observed, too, that this was the Jewish historical tradition, long after the close of the Scripture canon, for Josephus, in the eleventh book of his Jewish History, written about A.D. 93, says, with reference to the return from captivity of those who came back with Zerubbabel: "*The entire body* of the people of Israel [the ten tribes] remained in that country [beyond the Euphrates]; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers." This shows, at least, the probability of the opinion, that the Jewish historical tradition concerning the removal of the ten tribes beyond the Euphrates, and their continuance in those eastern regions, as a separate and distinct people from Judah and Benjamin, had remained unchanged from the day in which the latter portion of the seventeenth chapter of the second book of Kings was penned, even unto the time of the Christian era; or I might bring it down to the fourth century, by quoting Jerome, who says, in his notes on Hosea, "The ten tribes inhabit at this day, the cities and mountains of the Medes."

But it is not only in the book of Kings, and in Josephus and Jerome, that we thus read of the deportation of the ten tribes, as of the deportation of *the whole kingdom*. Jeremiah thus describes the desolating character of the predicted judgment that was coming upon Judah: "And I will cast you out of my sight, as

I have cast out *all your brethren;* even *the whole seed of Ephraim*" (Jer. vii. 15). I might refer to other passages in the historical books, in confirmation of the total extinction of the nation, by the deportation of the people, but it is not necessary to do so. The passages I have quoted are so free from ambiguity, and seem so plainly to set forth the total deportation of Israel, that no one who takes his stand on the Bible, and gives to language its proper force and meaning, can resist, as it appears to me, the conclusion I have suggested.

The difficulty which presents itself in the way of this theory is "the transportation of such a large body of people, with all their impedimenta, a distance of from 800 to 1000 miles." But what shall be said of the invasions of Egypt by Cambyses and Xerxes? It may be noted, also, that Amasis, who ended "the long majestic line of Egypt's kings" with the name of the great founder of the Theban monarchy, is stated by Xenophon to have sent to the aid of Crœsus, against Cyrus, a force of 120,000 Egyptians. I may observe, too, that there seems to have been a caravan route from the Euphrates to Tyre as early as the time of Solomon, as he possessed Tiphsah, on the Euphrates, and built, or fortified, Tadmor, the Palmyra of later days, and had certain "store-cities" in Hamoth, which lay to the north of Lebanon.

I cannot help thinking, however, that the numbers of Israel assumed to have been carried away at the final overthrow of the kingdom have been greatly over-estimated. Reference has been made to the number of men slain, and of women and children taken captive, by Pekah, king of Israel, in a war with Ahaz, king of Judah, only a few years before the captivity. But that furnishes no reliable data, I think, for estimating the numerical strength of the kingdom of Israel. When we call to minds the facts—that for the long space of 200 years, or more, the kingdom had been incessantly involved in internal and external feuds and wars, in some of which famine added numerous victims to those of the sword, Samaria having been once reduced to so dire a condition that women were, as in the subsequent siege of Jerusalem, reduced to the almost inconceivable

condition of eating their own children; and that it had been, during all that time, in a condition of growing degeneracy, the people becoming more and more effeminate; and not only thus, therefore, reduced in number by wars, insurrections, and deterioration of character, but by the sacrificing of their young children, which they evidently did, in large numbers, in their idolatrous rites—we can hardly avoid the conclusion, that the number of the slain and captives of Judah which are stated to have fallen and been led away by Pekah, requires some correction.

Nor is this a solitary instance in which such correction seems called for. There are several passages in which errors in numbers present themselves in our present text. Thus, 50,070 persons are said to have been smitten by the Lord in the small town of Beth-shemesh (1 Sam. vii. 19), because they had profanely looked into the ark of the Lord; a thing, one might say, impossible to have been done by so large a number, in so short a space of time, even if they were to be found in the place. In the book of Judges (xii. 6) we read, that 42,000 men of Ephraim were slain by the Gileadites; and (1 Sam. xiii. 5) that the Philistines had 30,000 chariots of war; and so, in this narrative of the wars between Israel and Judah, Pekah is said to have slain, in one day, 120,000 valiant men of Judah, and to have taken prisoners 200,000 women and children (2 Chron. xxviii. 6-8).

We need not hesitate to say that each of these several numbers is incredible, as are others that might be referred to. But this is only what might be expected, if the Hebrew numerals were employed, the similarity of some of them being so great that nothing is more likely than that transcribers should, occasionally, have fallen into error, by substituting one for another. But the fact is, that we do not know what mode of notation was employed by the Israelities, or other Oriental peoples.

Nothing is more perplexing than this question of *numbers*, in both sacred and profane history. In my large edition of Calmet's Dictionary, I have dealt with the subject at some length, availing myself of the very

ingenious investigations and conjectures of Charles Taylor, as advanced and elaborately illustrated in his "Fragments."

But whatever the numbers of Israel in the time of Ahaz were, it appears to me almost beyond reasonable doubt that they were comparatively few in the reign of Hoshea, when Samaria was taken, and the remainder of the people carried away. The country had been so far over-run and desolated by Pul and Tiglath-Pilezer, and so much further depopulated by internal wars and the calamities attendant upon such occurrences—a considerable portion of the people, too, having been already transported to Assyria, while many others probably took refuge in the cities of Judah, and many more had taken their departure for more distant places—that, when, in the first year of the good Hezekiah's reign, he had made preparations for celebrating a great Passover, and sent invitations to the Israelites to unite with Judah and Benjamin in the solemn festival, he did so in these words: "Turn again unto the Lord, and He will return to *the remnant* of you that are escaped out of the hands of the kings of Assyria" (2 Chronicles xxx. 6). This, be it remembered, was *before* the final invasion of the land by Shalmanezer, so that the "remnant" consisted of those who had survived the desolating invasions of Pul and Tiglath-Pilezer, and other subsequent and unrecorded inroads. And it was this very "remnant" which, before the lapse of many years, was to be slain or carried captive by the army which finally captured the kingdom of Samaria. Now, if *before* the invasion of Shalmanezer, and in the first year of Hezekiah, the Israelites who had survived the desolations and captivities of Pul and Tiglath-Pilezer were regarded as a "remnant" only, the scattered few who, in the sixth year of Hezekiah, survived the capture of Samaria, and the final overthrow of the kingdom of the ten tribes, and who still remained in the land, were only the scanty *remnant of that "remnant."*

Precisely the same conclusion is to be drawn from the fact of heathen colonists having been sent into Samaria, by the Assyrians, *instead* of the children of Israel (2 Kings xvii. 24), and also from the fact, that,

even after these foreigners were sent to colonise the land, it was so scantily peopled that wild beasts multiplied and slew many of them (2 Kings xvii. 25).

That the inhabitants of the land, though including the remnant of Israel and the peoples brought from the North by the Assyrians, were comparatively few, is, I think, attested, not only by the descriptions we have of the desolation of the land, and the irruptions into it of the wild beasts, but also by the circumstance that Josiah was permitted, apparently unmolested, to make an irruption into the most important part of the country, and to destroy the effigies of idolatrous worship. All this, however, is quite consistent with the assumption, that a few Israelites—a remnant—were left behind, or, having escaped from the Assyrians into Judah, or elsewhere, afterwards returned into their own country, and, mixing with the strangers from the North, subsequently formed the people known as Samaritans.

But although I think that the number of people whom Shalmanezer found in Israel, at the time he laid siege to Samaria—or, rather, whom Sargon, who appears to have finally taken it, found there—was not so great as to have presented any insuperable difficulty in the carrying of them to Media, I do not, as I have already intimated, reject the conjecture, that, in addition to such of Israel as remained in Judah when they went up to celebrate Hezekiah's passover, and such as took refuge there on the approach of the army of Shalmanezer, others escaped by means of the ships of the Phœnicians, that people being involved in one common ruin with the Israelites. Some of these, probably, as the Rev. F. Glover conjectures, reached Ireland, and there settled down, giving birth to some of the ancient kings of that country. The whole subject is full of interest, and it may be hoped that the desire now manifested to elucidate it will bring to light such facts as will place beyond all reasonable doubt our Israelitish origin; and the further and most memorable fact, that ISRAEL did not inhabit the land during the ministry of the Messiah; but JUDAH, only. "He came to his own"—his own tribe of Judah and his own house of David—"but his own received him not." Israel were scattered abroad.

CHAPTER IX.

ISRAEL LEAVES THE EAST AND GOES TOWARDS THE WEST.

It was not according to the Divine purpose, in relation to the captive tribes and to the rest of the world, that they should settle down, as a people, in the land of their captivity. "They shall wander from sea to sea," says the Spirit of the Lord, by Joel (viii. 12), "and from the north even to the east they shall run to and fro to seek the word of the Lord." They were to be, as Hosea declares (xiii. 3), "as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." They were not to stay long in the place of the breaking forth of children (ver. 13). In accordance with these prophecies, various groups appear to have migrated, some into China, some into India, and some into other countries, including North America; easily crossing over from the eastern extremity of Asia to the western extremity of that continent; and as far as customs and traditions serve to identify a people, we have evidences of their existence in these and other parts. It was probably some of the people carried into Media who joined the tribes of Judah and Benjamin, and returned with them partly under Zerubbabel and partly under Ezra. The bulk of the tribes, however, there is good reason to believe, remained together, and, like those who had swarmed off from them, made their way into other regions, leaving the east, and going towards the west, in search of that which was lost—rest; pursuing their route along the northern shores of the Black Sea ("wandering from sea to sea") until they reached the Danube, where we now find the fertile plains and valleys of Roumania.

This is not a mere gratuitous assumption. The prophetic word plainly points northward as the place of Israel's wandering, and whence they were to come: "Go proclaim these words towards the north," said the Lord to Jeremiah (iii. 12), "and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith

the Lord, and I will not keep anger for ever." "It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them" (xvi. 14, 15). "Behold I will bring them from the north country, and gather them from the coasts of the earth. . . . . I will cause them to walk by the rivers of water, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my first-born" (xxxi. 9, 10). All this agrees with the position of the captive tribes, and with the course which we believe them to have taken.

As we trace the passage of a caravan across a sandy desert by the footprints they leave behind them, so we may trace the migrations and settlements of a people by the customs they carry with them, and the monuments they leave behind them. We cannot fail to recognise a portion of the ten tribes in the Beni-Israel, scattered over the country from the neighbourhood of Bombay, who profess themselves to be of the tribe of Reuben; and we may find similar means of identifying the rest of the tribes. Allatius supposes that the Israelites who were placed in the Chaboras also peopled the countries of Iberia and Colchis—in this agreeing with Sir Isaac Newton, to whom to have previously referred—and he adduces the authority of Constantine Porphyrogenetes in support of the Israelitish origin of the inhabitants of Iberia, as Herodotus had done of the inhabitants of Colchis, all of whom claim to trace their descent from the favoured tribes, and practised, as Herodotus testifies, the rite of circumcision.

But, in addition to these evidences of Israel's migration, we find in the very supposed track of their movements westward, monuments which have existed for many ages, and which indicate an Israelitish origin.

The manner of sepulture amongst the Israelites was to place the body, not in the rude earth, but in a cave or chamber, either built of stones or cut in the rock. A stone covered the opening, and this stone seems to have been covered by alternate layers of earth, or sand, and vegetable matter, the sand being first laid on. In some

cases they were accustomed to raise high heaps, both to serve as a monument and the better to preserve the tomb from spoliation (see Joshua vii. 26, viii. 29; 2 Sam. xviii. 17). The country northwest of the region in which the Israelites were placed, and now forming part of the Russian empire, consists of vast plains, apparently capable, when cultivated, of sustaining great multitudes, but now chiefly remarkable as places of sepulture. Dr. E. J. Clarke, the observant and intelligent traveller, who went through this region, says: "The most frequent objects here were the tumuli, which, from their great number, I should have been inclined to think had been raised as marks of guidance across the immense plains, during winter." But he goes on to say, that, whenever any one of them had been laid open, the appearance of a sepulchre placed their origin beyond dispute, as places of interment. The number of these monuments, he says, greatly increased as he drew near to the Kuban, which falls into the sea of Azov, northeast of the Crimea; and in the last stage before he reached that river he counted ninety-one, all at once in view. The Russian Archæological Society, of which Prince Woronzow, Governor-General of Odessa, is President, has brought to light many interesting Israelitish relics found in this region, many hundreds of epitaphs from tombs, &c., some of which go back to pre-Christian times, and date from the "year of our exile"—no doubt, the Assyrian captivity. No trace of any ancient work afterwards appeared, excepting tumuli, to Dr. Clarke, until he reached the Bay of Taman, on the shore of which stands the remains of a very large fortress and town, entirely surrounded with tombs and broken mounds of earth, evident vestiges of human labour. The neighbourhood was entirely covered with tumuli, of a size and shape that could not fail to excite a traveller's wonder and stimulate his research. One of these tombs had been opened by the soldiers of the garrison. It was quite a mountain; and after considerable labour they opened the eastern side, when they discovered the entrance to a large arched vault, of the most admirable masonry, of a white crumbling limestone, which the country still affords. The stones of

the sides were all square, perfect in their form, and put together without any cement, the roof exhibiting the finest turned arches imaginable, having the whiteness of the purest marble. It contained two chambers, and there were found in them vases and other relics, but the most noticeable of all was a fine piece of workmanship in gold, representing a serpent with two heads, studded with rubies, to imitate the eyes, while the back part of each head was ornamented with two rows of gems. Further describing the sepulchre, he states that immediately above the stonework, constructed for the vault, was first a covering of earth, and then a layer of seaweed, compressed by another superincumbent stratum of earth, of the thickness of about two inches; and the like was found in all the tombs of the country. Similar tombs, he says, are seen on all the shores of the Bosphorus; and Pallas, in his journey over this country, states the same thing.

The tomb described by Dr. Clarke was no doubt that of a person of distinction, and it reminds us of several passages in the Hebrew Scriptures, especially of Abraham's tomb, called the Cave of Machpelah (Gen. xxiii. 17, &c.), *the double cave*, for so the Hebrew word signifies, consisting, as Aben-Ezra and others suppose, of an inner and outer chamber—a common form of the Jewish sepulchre for persons of note or distinction. But what of the golden serpent found in it? Does this in any way point to Israel? I think so. The Beni-Israel, in India, are said to have each in his secret chamber a silver serpent, before which he burns incense twice a day, and scatters a little flour, singing, accompanied by a small tom-tom, during the ceremony; and we know it was not until after the ten tribes were carried away that Hezekiah broke in pieces the brazen serpent which Moses had made, as a healer, through faith, of the bites of the fiery serpents in the wilderness; for until his days "the children of Israel did burn incense to it" (2 Kings xviii. 4). Was the golden serpent found in the tomb, near the Bay of Taman, a representation of the brazen serpent, which had thus become an object of great veneration, if not of worship, and which, it would appear, is still used as a sacred relic

and charm by the Beni-Israel? I do not ask that this conjecture should be taken for more than it is worth, but as one thing amongst others—as circumcision and sepulture—it deserves notice. May we not also find, as we pass westward along the shores of the Euxine, names which are indicative of an Israelitish origin? Do not the names of all the great rivers seem to refer to the Jordan, as marking the original seat of the people, which, before the great migration of nations westward, inhabitated the country north of the Euxine, between the Don and the Danube? Thus, proceeding westward from the Don, we have the *Dane*z, flowing into the Don; then we have the *Dani*eper, contracted into Dnieper; and further westward, the *Dani*ester or Dniester; and southward, and flowing from the far west, the *Dana*u or Danube. May not all these be regarded as waymarks of Israel, in their progress westward, on the north of the Euxine?

CHAPTER X.

IDENTITY OF ANGLO-SAXONS AND ISRAELITES.

HAVING traced the progress of Israel from the western borders of the Caspian to the west of the Euxine, through the Ukraine and Bessarabia, whence they pushed on further north and west, colonising parts of the present Roumania, Transylvania, Hungary, Poland, and Bohemia, we are necessarily led again to think of the people (Getæ) found on the south-western border of the Euxine, when Darius invaded the country, B.C. 507: that is, about 215 years after the tribes had been carried captive by the Assyrians into the countries southwest of the Caspian. And the question forces itself upon us—were they the same people? That is, were the Getæ identical with the Israelites? In attempting to answer this question, I shall briefly call attention to those external evidences of their identity which incidentally occur in the writings of the old historians; and

to those internal evidences found in the literature, usages, and institutions of the people themselves.

Of the former class of evidence is the description which Herodotus, the father of history, gives of the Getæ in his Melpomene (par. xciii. 4). They believed, he states, in an immortal life and in one Supreme God, into whose presence they should go after death. They deplored the loss of the sacred books [Seeking the word of the Lord but not finding it? Amos viii. 12] which they said were left to them by Zamoxes—literally, that Moses. He describes them as having been first found in Asia, east of the Araxes, in the seventh or eight century B.C. Diodorus, in like manner, describes them as possessing a narrow region on the Araxes, but, by degrees, becoming more powerful in numbers, and extending their boundaries, till, at last, they raised themselves to be a great nation, subduing, in the course of time, many peoples between the Caspian and Mæotis [Sea of Azof], and beyond the Tanais [the Don]; and he then speaks of them as having taken a westerly direction. Strabo, Pliny, and Ptolemy all speak of them as occupying the same region, but they are silent as to their origin; and, in fact, they evidently knew nothing about it. They are sometimes spoken of as "Scythians," the precise nationality of whom is still one of the puzzles of ancient Asiatic history. There were evidently others besides the great Turanian or Tartar race of Central Asia, known by this name; and there seems some reason in Mr. Philip Smith's conjecture (Anc. Hist. of East, p. 472) that *Scythian* was not an ethnic name, but, rather, as we now use *Nomad*, a generic designation of certain wandering or pastoral tribes—Tartars in habit, but not necessarily in race—a conjecture which he supports by some apposite references to Hesiad, Homer, Æschylus, and Herodotus, the latter of whom describes the nomad Scythians, as inhabiting houses of wicker-work, mounted on wheels, with far-darting bows slung to them. And he says they declared their nation to be more recent than any other, and reckoned only 1,000 years between their first king and the invasion of Darius. Now, the invasion of Darius was in the year 507 B.C., and if we go back a thousand years from this period, we are

brought to that of the mission of Moses, who, in Deut. xxxiii. 5, is said to have been "King in Jeshurun [that is Israel], when the heads of the people and the tribes of Israel were gathered together" (see Gen. xviii. 13--27). This I take to be a remarkable fact, which should not be lightly estimated. But to proceed. The authors to whom I have referred, evidently knew very little about this people, but they all concur in finding them about the Araxes, which separates Armenia from Media, soon after the time that Israel was carried thither, and they describe them as afterwards becoming numerous, and pushing westward, as we have seen that the ten tribes did.

I do not know that any further information touching the Getæ, at this early period, is obtainable. I have noticed the testimonies borne to their probity, chastity, hospitality, and other moral qualities, showing that their religion and morals distinguished them from the other peoples or tribes in their neighbourhood. I do not insist that the historical incidents I have adverted to, striking as they are, are sufficient in themselves to convince us of the identity of the two peoples—the Goths and the Israelites—but I think they furnish, at least, some evidence of that identity.

I now turn to the other class of evidence, which I call internal, and which helps us to identify the Getæ, or that branch of them known as Anglo-Saxons, with the Israelites, or the lost ten tribes. What evidence of this description have we in the literature, usages, and institutions of the Anglo-Saxons?

The remains of early Anglo-Saxon literature are scant, nor have we any that date back to a time when this people was in Asia or in the east of Europe. Nor is it at all to be expected that we should. Their migrations and their almost continuous wars of defence and of aggression, down to a comparatively recent period in their history, rendered the cultivation of literature almost impossible. When we first meet with them, therefore, they were as illiterate, apparently, as any of the barbarous tribes who find a place in history. We might expect, however, to find preserved amongst them some of the traditions of their fathers, for far as they

had departed from the good old ways, forgetting the law, and joining themselves to idols, as Ephraim, that is, Israel, is said to have done, they could scarcely have failed to retain some remembrance of the older narratives originally recorded in their lost sacred books. And it seems to have been with the special design of collecting some of these, that the oldest composition of their's known, namely, the *Voluspa*—the spae, or prophecy of Vola—was written. It is an extraordinary mixture of fact and fable, blending traditions of the creation with, apparently, some of the earliest incidents in Israel's history, and of their being cast out into the north country—the descent upon them of the fierce barbarians of the north, the Huns—the ravages of the Roman wolf, to which they were subjected—the renovation of their land, "in which virtuous people shall dwell, and for ages enjoy every good"—followed by the ravages of the "obscene dragon" and the "infernal serpent," preparatory to the final rest and continued peace and happiness of the people—

> "The Asae will dwell without evils;
> Do you yet understand?
> And the sons of the two brothers
> Inhabit the vast mansion of the winds;
> Do you know more?"

Then, there is the promised glory of Jerusalem: Israel and Judah have come out of the north country to Mount Zion, the glory of which covers the earth—

> "A hall stands brighter than the sun,
> Covered in gold, in Gimle.
> There virtuous people will dwell,
> And for ages enjoy every good."

No one, I think, can read the extraordinary poem, from which I take these lines, extravagant as, upon the whole, it seems to be, without seeing evidences of Israelitish traditions it it; and the notion once entertained, that the people to whom it owes its origin obtained the knowledge of those traditions through the medium of Christianity is, at last, abandoned.

I now invite attention to another subject connected with the Saxon literature. The English tongue, as

everybody knows, is a collection of words from many languages, ancient and modern; but there are very few words in it that are generally recognised as being drawn from Oriental languages or dialects. Anglo-Saxon, Greek, Latin, and French words abound, as may be seem by running through the pages of any dictionary that gives the derivation of words.

But though thus compounded, our language is Anglo-Saxon at heart—its life-blood is Teutonic; all its other elements are adventitious, compared with this. Take *them* away, and the English remains, but take away the Teutonic or Saxon, and the mere sweepings of the granary are left. But what of the Saxon words? Whence have they come? Undoubtedly, many of them from the Hebrew, Arabic, and other Semitic tongues. Sharon Turner (Ang. Sax. vol. ii.) has collected no fewer than 247 Saxon words that are undoubtedly derived from the Hebrew and the Cognate Arabic, regretting that health and other adverse circumstances had not permitted him to extend his investigations in this interesting field of enquiry. Had he done so, he would, no doubt, have found many more. That he should have found so many, is a noticeable circumstance connected with our enquiry as to the origin of this people, and one that will help to prove their affinity, or identity, with the Israelitish race; for the Hebrew language is so unlike any comparatively modern language, and seems so incapable of being melted down into it, that its existence in the Anglo-Saxon is, at least, remarkable.*

Another very striking circumstance is, that the Saxon names of persons are obviously given after the Hebrew fashion. They do not appear to have used surnames, although we occasionally find an appellation added to the original name. This was in conformity with the Israelitish custom. Sometimes the paternal person assumed the name of the first-born son, as is still the

* Mr. R. Govett, in a very painstaking book, has made an effort to prove that English is derived from Hebrew; and although he may have pushed his theory too far, as I think he has, the scholar may examine his work with some advantage. He maintains that ninety-five per cent. of Saxon words are derived from Hebrew.

custom in Syria and Arabia. Thus, Abu-Michael is the father of Michael; Om-Suleyman is the mother of Solomon. It is the same in Abu-Beker, Abu-Taleh, &c.

Our present custom of permanent surnames in particular families was not established until after the Norman conquest. But the names given by the Saxons bear so striking a resemblance to the mode of giving names by the Israelites that I must take permission to give a few of each. The following are Saxon:

Æthelred	Noble in Council.
Eadbuhr	Happy pledge.
Æthelwyn	Noble joy.
Eadgifer	Happy gift.
Eadward	Prosperous Guardian
Editha	Blessed gift.
Ethelstan	Noble rock.
Ethelbert	Noble and illustrious.
Lionrie	Lion of the kingdom.
Sigered	Victorious counsel.
Wynfreda	Peace of man.

Let us now take a few Hebrew names, and note their resemblance to the Saxon; I mean as to their expressiveness—

Abednego	Servant of light.
Abagtha	Father of the wine-press.
Abihail	Father of praise.
Abram	Father of the sea.
Abiram	Father of beauty.
Benjamin	Son of the right hand; or of Strength.
Baruch	Who is blessed.
Jochebed	Glorious, or honourable.
Timeus	Admirable.
Zebedee	Abundant portion.
Zibiah	Honourable and fine.

These appellations or names, alike Saxon and Israelitish, are all significant. Amongst the Israelites they were sometimes given by a Divine command, as in the case of Ishmael—"The angel of the Lord said [to Hagar], thou shalt call his name Ishmael;" that is, *God shall hear*, "because the Lord hath heard thy affliction" (Gen. xvi. 11). In like manner, Isaiah was directed to call one of his children Maher-shalal-hash-bas; that is, *making speed to the spoil*. So, also, Hosea was to call one of his sons Lo-ammi—that is,

not my people; and another Lo-ruhamah, *not having obtained mercy* (Hos. i. 6-9). But whether thus given or not, they were expressive of some sentiment, circumstance, hope, aspiration, or assumed character, as they also were among the ancient Saxons, and as they are to this day in Syria and Arabia.

CHAPTER XI.

ISRAELITISH AND ANGLO-SAXON INSTITUTIONS.

SPACE will not permit me to enter into a consideration of the political and social institutions of the ancient Israes,lite and to exhibit the striking resemblance they bear to those of the Saxons. These German tribes, as they are often called, have usually been regarded as a set of barbarians, animated by little other than a ferocious purpose to destroy everything that was of a humanising and refining character, and their conquests as having carried with them misery, darkness, and ruin —a replunging of society into the savage chaos from which it had slowly escaped, and from which, through increased evils and obstacles, it had again to emerge. Nothing could be further from the truth—nothing more unlike the state of things which the Goths introduced wherever they settled. As Sharon Turner observes, their invasions destroyed the ancient governments and political and legal systems of the Roman Empire, and of the Provinces in which they established themselves; but, as he also observes, the institutions which they introduced cannot but have been superior to those they swept away, since—notwithstanding the discouragement of new languages and institutions, and ruder habits—many of the Romans joined the "barbarians," leaving the country which was their birthplace, which had been so long consecrated by deserved fame, and whose feeling, mind, and social manners were congenial to their own.

The conquest and partition of the Western Roman

Empire by the Nomadic nations of Germany was, in fact, as Turner remarks, "a new and beneficial re-casting of human society in all its classes, functions, manners, and pursuits. The civilisation of mankind had been carried in the previous Roman world to the fullest extent to which the then existing means of human improvement could be urged. That this had long been stationary, and for some time retrograding, the philosophical examiner into the government, literature, religion, public habits, and private morals of the Roman empire will, if he make his researches sufficiently minute and extensive, be satisfactorily convinced. Hence, either the progress of mankind must have been stopped, and their corrupting civilisation have stagnated or feebly rolled on towards its own barbarization, or some extensive revolution must have broken up the existing system of universal degeneracy, and begun a new career of moral agency and social melioration. The fact is incontestible, that this latter state has been the result of the irruptions and established kingdoms of the Teutonic tribes. . . . . A new set of landowners was diffused over every country, with new forms of government, new principles, and new laws, new religious disciplines and hierarchies, with many new tenets and practices. A new literature and new manners, all productive of great improvements, in every part superseded the old, and gave to Europe a new face, and to every class of society a new life and spirit."

In the Anglo-Saxon settlements in Britain all these effects were displayed with the most beneficial consequences. Elsewhere Turner says: "They introduced a form of monarchy under the name of kings, with powers so great, yet so limited; so superior and independent, and yet so subordinate to the law, and so governed by it; so majestic, yet so popular; so powerful, yet so contracted; so honoured, yet so counselled; so wealthy, yet so dependent—that all the good which sovereignty can impart was largely enjoyed, with as few as possible of the evils which concentrated power must always tend to occasion, while the executing instruments are imperfect mortals. Such an institution was the Anglo-Saxon *Cyning;* and such, with all the improvements a free-

spirited nation has at various times added to it, is the British monarchy under which we are now living." (Turner, iii. 141.)

I may not venture to go into any detail as to other Saxon institutions; indeed, throughout, I have merely glanced at facts, without enlarging or dwelling upon them. I must observe, however, that all the Saxon institutions were adapted to insure the liberty and advancement of the people. We see in all of them the principle of self-government; and, what is somewhat remarkable, ten was an adopted number. They chose one from every ten men amongst them to act in the council of their little community, generally consisting of ten compartments, or wards. Ten of these wards formed a Tything, or Parish. Ten of these Tythings formed a Hundred, the Elders of which, thus chosen, met for the management of matters belonging to the Hundred, while each Tything took charge of the affairs especially pertaining to itself. It will be remembered, that, by the Mosaic institutions, the people were placed under rulers of thousands, of hundreds, of fifties, and of tens. A Jewish Synagogue, corresponding to a modern Parish, appears, at a subsequent period, to have been put under the direction of ten elders, of whom one became the chief ruler of that ecclesiastical division. The Saxon County, which was more extensive than the Hundred, corresponded to the Tribe in Israel.

The Saxons had three orders of men amongst them—the nobles, the free men, and the slaves; and their Wittenagemot was composed of the princes or elders, and prelates, with certain of the free men. Courts of justice were established in the Decennary, the Hundred, and the County. Thus, as it has been observed, "The Saxons became somewhat like the Jews, distinct from all other people: their laws honourable for the king, easy for the subject."

It seems to me almost impossible for any one to read the history of these Anglo-Saxons without having present to his mind the early history of the Israelities. Amongst them, each tribe managed its own affairs, but the whole of the tribes formed a federative body, or a single kingdom, until after the time of Solomon, when they

were separated into two kingdoms. They had a deliberative assembly, even while they dwelt in their encampments in the wilderness, composed of the representatives of all the tribes. Indeed, there were two assemblies: the one composed of the Princes of Tribes and Heads of Thousands, which formed the Senate; the other, of the representatives of the people at large. John and others think that these assemblies exercised all the rights of sovereignty—that they declared war, made peace, formed alliances, chose generals, judges, leaders, and kings; prescribed to the rulers whom they elected the principles by which they were to govern, tendered to them the oath of office, &c.; but this must be taken with some limitation, as we shall, by-and-by, see.

Nor should we overlook the fact, that the Saxons had the Israelitish division of the day. Their day did not reckon from morning to evening, but from evening to morning—not at all such a reckoning of the day as any people would naturally adopt, but which Moses had prescribed (Lev. xxiii. 32). The ancient Egyptians, Babylonians, Persians, Syrians, and other Eastern nations, reckoned their day, as we do, from sunrise to sunset. The Saxons, however, retained the Israelitish reckoning.

In common with the Israelites, too, the Saxons had three great festivals: The first, Easter, exactly corresponding to the Passover; the second, Whitsuntide, corresponding to Pentecost, or the feast of weeks, upon the fiftieth day after the Passover; the third a general gathering at the Wittenagemot, at which all the males were supposed to be present—as, indeed, they were at the other two festivals. So, in Israel, all their males were to present themselves before the Lord three times in the year (Deut. xvi. 16).

The priesthood among the Saxons was confined to certain families, and descended from father to son, as in ancient Israel; and like the Israelitish priesthood, the Saxon priests were supported by tythes, or tenths, with the possession of certain lands. These similarities between the ancient and the more modern people, or between Israel as we know them through the Old Testament, and Israel as we know them after their dispersion and assumption of the name of Getæ—or

rather that great branch of the family known as Anglo-Saxons—might be pursued much further, but space forbids. I have said enough, I think, to show that history and custom agree in exhibiting them as one people. Further evidences remain to be considered.

CHAPTER XII.

GETÆ, A NAME GIVEN TO ISRAEL.

I HAVE glanced at such external and internal evidences of the identity of the Anglo-Saxons and the Israelites as are afforded by the brief notices of the ancient Getæ and of their immediate descendants, the Scythians, Goths, and Saxons, or Germans, which occur in the pages of history; and such as are furnished by the identity or similarity of the institutions and customs existent amongst these people and those of ancient Israel. I do not know whether I have rendered a dry historical inquiry sufficiently interesting to induce any to follow me, but if any have done so, I cannot but hope they will have seen something in what has been advanced, which—as far as it goes—gives considerable support to the theory I wish to establish. I attach much weight, especially, to the way-marks of Israel's migrations westward, to be found on the northern shores of the Euxine or Black Sea, and west of that sea, about the Danube; and to those institutions, usages, and customs introduced by the Saxon descendants of the Getæ, wherever they have made a settlement. Such memorials as these are of great value, seeing that we get less certain knowledge of the early races of mankind from direct history than from those relations and resemblances of custom which often remain infixed for ages, and when all other connections are lost—the usages pertaining to life and death, the political institutions, the punishment of offences, the manner of habitation, &c., to some of which we have referred, and to some of which we still have to refer.

At this stage of our inquiry, however, two questions suggest themselves, and demand some notice :—

If the Getæ were the ten tribes, how came they to lose their own name, and to be called, at the time we find them on the Danube, by the name of Getæ? That is a question which, perhaps, admits of no positive answer. I have sought in vain amongst those who have written on ancient geography and on ethnology for any conjecture which will help me to answer it. Did the people name themselves Getæ? That seems to me to be most likely. But for what reason, or on what account, should they so name themselves? Let us see if we can discover this. They had been cast out of their own land, and were "trodden down," as the prophets describe it, by their enemies, as also by the Lord Himself. Is it not reasonable to suppose that, in this captive and down-trodden condition, they called to mind God's dealings towards them, both in mercy and in judgment? Surely, yes; and they could hardly do so, and not remember one of the most familiar symbols by which the prophetic word had described them—"My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein. . . . What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be for a treading. . . . For the vineyard of the Lord of Hosts is the house of Israel" (Isaiah v. 1-7). Again, "Israel is an empty vine. . . . . It shall be carried unto Assyria" (Hos. x. 1-6). This symbol of the vine, as every reader of the prophetic writings knows, is one used in a variety of ways to denote the tribes, and God's care and culture of them, the object being to make them fruitful in all good works. But were they not also spoken of—as other people who had incurred the Divine judgment were—as the fruit of the vine, trodden in the wine-press; We have certainly one well-known passage in the Book of Isaiah (lxiii. 2-4) in which it is so: "Wherefore art thou red in

thine apparel, and thy garments like him that treadeth the wine-press? I have trodden the wine-press alone, and of the people there was none with me. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment, for the day of vengeance is in mine heart." A parallel passage occurs in the Apocalypse (ch. xix. 15). In like manner, Jeremiah, lamenting the fall and punishment of Judah, says: "The Lord hath trodden under foot all my mighty men in the midst of me; He hath called an assembly against me, to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in the wine-press" (Lam. i. 15). The most striking passage is certainly that in Isaiah, and that Israel considered it as primarily referring to their own punishment is obvious from the circumstance, that the rest of the chapter in which it occurs, with the whole of the following chapter, is a penitential confession and supplication of the Israelites in their then state of captivity. They acknowledge the favours and blessings which God had bestowed upon them, confess their ingratitude, bow to the judgment they had brought upon themselves, and pray for forgiveness, and for a restoration of their land. They had been trodden down by God as well as by man, and, in the Divine judgment, they had been represented as the fruit of the vine, trodden in the wine-press of the wrath of God. May they not, in their penitence, impressed with a sense of the Divine displeasure, and of the sins which had brought it upon them, have called themselves by a name expressive of that state, and corresponding with the metaphor under which they had been spoken of? In Hebrew, the wine-press is called *Get*. Some of the psalms have, in their inscription, "To the chief musician upon *Gittith*." In the Hebrew it is *Getit*, not *Gittith*—that is, it is the plural of *Get*; and the psalms are supposed to have been those sung after the vintage. The name of *Get*, or Gath, was given to many places in Israel, as Gath-Hepher, Gath-Rimmon, &c., as also to one of the five Principalities of the Philistines, on the Mediterranean. Now, if the Israelites, in their down-trodden condition, designated themselves, as I

have supposed, *Get*, the word would easily, and almost surely, become *Geta*, and in its plural form, *Getæ*. I do not mean to say that they intended to call themselves "wine-presses," but, by a figure of speech (a metonomy) common to almost all languages—by which the thing contained is put for that which contains it, and *vice versa*—the word for a wine-press would stand for the fruit of the wine trodden in it; so that *Getæ* would signify the trodden vine, or the sorely-crushed people.

I had written so far, when I found that Diodorus speaks of a branch of the Scythian tribes, which occupied the mountainous regions about Caucasus, and also the plains towards the ocean, and the Palus Mæotis, with the other regions near the Tanais, whence they crossed the Araxes, and passed into Europe, the most advanced of them being known to the Romans under the name of Germans (evidently the people of whom I have been speaking); and he calls them *Massagetai*. Here we have the *Getæ* again, but compounded with another word, *Massa*. What is *Massa?* In Arabic, the word *Mas* signifies to be *dilated*, as a wound, and in the Hebrew, *to crack* and *peel off*, as the diseased skin; hence, it signifies to reject with contempt or disgust—to despise—the opposite of to choose. In this compound word, therefore, we have the same meaning as in *Getæ*, but intensified—the cast-off, despised, bruised vine. Thus Hosea (x. 1) says: "Israel is an empty [worthless] vine;" and Isaiah says that, under their punishment, Israel shall lament for the once-fruitful vine (xxxii. 12). In the absence of other means of ascertaining the origin of the name *Getæ*, from whom have descended the Anglo-Saxons, I submit this as a conjecture entitled to some consideration.

CHAPTER XIII.

ISRAEL LOST, AS THE PECULIAR PEOPLE.

It may be asked whether there is any reason to believe that the Israelites, who, though they were to

be cast forth and punished, as we have seen, but who were also to be recalled and restored to God's favour, and to their own land, which had been given to the twelve tribes, in perpetuity, would, during their exclusion from it, cease to observe the laws and disregard the ceremonies which it had prescribed? Though they were to be dispersed amongst the nations, they were not to be lost. Israel was to be brought back from Assyria, and the outcasts who had left the great body of their brethren were to be gathered together from all the countries into which they had been dispersed—"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold" (Micah ii. 12). Yes, all this will assuredly come to pass, for "the word of the Lord is sure," and in this promise His word has been confirmed by an oath. But in the meantime, Israel was to pass through many changes, and amongst them that of apostacy, accompanied by blindness—that is, mental and spiritual blindness, a state in which they would know neither their God nor themselves. This is assured to us by the word of prophecy; and whatever may be thought or said in disparagement of prophecy, by those who, in spite of the many and striking prophecies in relation to almost all the nations of the earth, as well as to the Jewish people, that have been already fulfilled, they who believe in the sure word of prophecy will accept this word touching the condition of Israel, during her dispersion, as surely as they would any well-attested history which might claim their acceptance. Let us, then, refer to a few passages in the writings of two or three, only, of the prophets. Hosea, predicting the impending punishment of Israel by certain symbolic actions, which the Lord enjoined him to adopt, says ("calling things that are not as though they were"), "Ye are not my people, and I will not be your God. . . . Yet, it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God . . . And they shall say, Thou art my God." (Hosea i. 9, 10; ii. 23.) And

plainer still: "They [Israel] shall no more be remembered by their name (ii. 17). And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it" (Amos viii. 12). "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a pillar [as a witness to the Lord, see Isa. xix. 19, 20], and without an ephod and teraphim" (Hos. iii. 4). "Because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou has forgotten the law of thy God, I also will forget thy children" (Hos. iv. 6). "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (Hos. viii. 2). "They sin more and more, and have made them molten images of their silver, and idols, according to their own understanding; all of it the work of the craftsmen" (Hos. xiii. 2). "Ephraim, he hath mixed himself among the people" (Hos. vii. 8). "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Ch. viii. 8). "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known . . . . They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but my servant, or deaf as my messenger that I sent?" (Isaiah, xlii 16-19.)

There are several things, beyond mere punishment, included in these denunciations—(1) Israel is to lose the law—"The word of the Lord"—that is, to forget or not to observe it. (2) Abandoning the law, Israel is to be given up to idolatry—to be "joined to idols." (3) Israel is to be mixed with the peoples—"swallowed up amongst the Gentiles"—that is, is not to be distinguished from them, so that they who were once called, "My people," are not then to be so called. If the passages I have quoted mean anything, they mean these things, as things that were to befall Israel, under the judgment that was then impending, in con-

sequence of their incorrigible perverseness, and the abandonment of their covenant God.

But this absorption of other peoples by Israel, and their absorption by other peoples, so as not to be, for some time, distinguished from them, have their parallel in Judah, or the Jews. The earliest Christians were of Judah—Jews, devout men, out of every nation under heaven, with some of Judea and Jerusalem (Acts iii.). And these went forth everywhere, and became so mixed with the Gentiles that their descendants, after a few generations, became undistinguishable. But long before this, there were amalgamations with other races, even with some of those with whom they were forbidden to unite. Many of the Jews, during their dispersion in the Babylonian captivity, united themselves with the peoples inhabiting those countries, and thus lost their individuality—some becoming Mahommedans, and some, like their brethren of Israel, adopting the idolatrous practices of the peoples amongst whom they settled. On the other hand, after their return to Judea, John Hyrcanus, having conquered the Edomites—or Idumeans—gave them their choice, either to be circumcised and keep the law of Moses, or to leave the country. They chose the former, and became one people with the Jews, the name of Edomite being lost in that of Jew. Nor should we omit to notice, that Ruth, a Moabitess, was married to Boaz, the great grandfather of David. About forty years before the Christian era, Phasael, one of the sons of Antipater, an Edomite or Idumean, became governor of Jerusalem, while his second son, Herod, after having been made governor of Galilee, was made king of the Jews, by the Romans, and rebuilt, or partly rebuilt and beautified, the temple of Jerusalem, and was succeeded by his son, after whose reign of ten years, Judea became a Roman province. But it was not with Edomites, only, but with Canaanites, that the Jews became intermingled—the two becoming one people, David having permitted the Jebusites, one branch of the Canaanites, to remain in Jerusalem, where were both the throne and the temple; so that, as Ezekiel says of Judah (xvi. 3): "Thy birth and thy nativity is of the land of Canaan:

thy father was an Amorite, and they mother a Hittite."

These facts are not produced to disparage the Jews, but simply to show that Israel, in becoming mixed and united with the Gentiles, is only upon a par with Judah, who also mixed with them and absorbed them. But of both, a remnant remains: "Yet will I leave a remnant, that ye shall have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations, whither ye shall be carried captives . . . . And they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and I have not said in vain that I would do this evil unto them" (Ezek. vi. 6–10).

I submit, then, that there is nothing in the two circumstances we have been considering that militates against the assumption—I say assumption, because as yet I have suggested nothing beyond probabilities, though probabilities which are, I think, very striking—that the Getæ of Mœsia and Dacia were of the ten tribes, who were carried by the Assyrians into Upper Media and the countries between the Caspian Sea and the Euxine, and who thence pursued a westward course, along the shores of the latter sea, peopling the north of Germany and the Cimbrian Chersonesus; and who, under the name of Goths, overran the western Roman empire, the great branch of them being now known as Anglo-Saxons. The direct proofs of that fact have yet to be adduced, and though strong and conclusive, as I believe them to be, I have thought it right, at this stage of the enquiry, to advert to such circumstances as tend to prepare the way for them.

CHAPTER XIV.

PROPHETIC TESTIMONY TO ISRAEL'S DESTINY.

I BELIEVE I have exhausted, as far as a brief glance at the evidences can do so, the historical enquiry as to the

origin of the Getæ, and of those great branches of the race known as Saxons and Angles, who peopled North Germany, with the Cimbrian Chersonesus (the peninsula of Denmark—Dan-mark?) Holstein, &c., and who, when united in this our land, were denominated Anglo-Saxons—the favoured race which has carried its colonies into almost every part of the world, and, through those colonies, has extended the blessings of civilisation and religion. Whether I have succeeded in making out a case in favour of this people being a portion—a considerable portion—of the long-lost Tribes, who, be it remembered, were never to be utterly lost, but, like seed cast into the ground, were to seem for a time lost, and then, under the influence of the early and the latter rain, and the vivifying influence of the sun of righteousness, were to spring forth, bloom, and bear abundant fruit, filling with it the face of the earth (Isaiah xxvii. 6), and thus to be employed for great and glorious things in blessing the world, I must leave my readers to determine. If any have followed me through the evidences I have adduced in favour of that proposition, I venture to think that some impression must have been made on their minds, although I am far from thinking it has produced conviction. The proposition is of so novel and startling a character, and can scarcely fail of being so antagonistic to the minds and feelings of those who, for the first time, have been asked to look at it, that I expect comparatively few will, at this stage of our enquiry, admit that there is anything conclusive towards establishing the identity of the Anglo-Saxons with the ten tribes. Be that as it may, I must ask the further attention and patience of my brethren, who should certainly feel an interest in an enquiry that gives promise, though a faint one, perhaps, of throwing light upon an historical question that has perplexed men's minds for centuries, and which promises, furthermore, to identify us and our fathers with a portion of the people whom the Great Architect of the Universe selected from amongst all other peoples, to maintain the great truths of the existence of the Divine Unity, of His moral government of the world, and of His gracious purpose to bring about and establish an universal reign

of righteousness and happiness for the human race. Dean Stanley truly remarks, that "The sons of Israel are literally our spiritual ancestors; their imagery, their poetry, their very names have descended to us; their hopes, their prayers, their psalms are ours." I hope to show that the sons of Israel are not only our spiritual ancestors, but our natural ancestors, also.

Leaving the historical ground of testimony, and such proofs as it affords of the soundness of my proposition, I now turn to another species of proof, not less conclusive, I believe, than that furnished by the records of history, or by those marks of descent which the Anglo-Saxons exhibit in their language, institutions, and manners. To my own mind, indeed, this species of proof carries greater weight than either, or all combined, of those I have passed under review—I mean the proofs furnished by the sure word of prophecy, which involves the sure promises of God—for most of the prophecies of the future of Israel take the form of Divine promises—promises of grace and mercy towards the house of Israel, and, through Israel, to the world at large, including Jews and Gentiles. "The Lord shall arise upon thee [Israel], and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . . The abundance of the sea shall be converted unto thee. The multitudes of camels shall cover thee; the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. . . . . Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee" (Isaiah lx. 2-10).

I know that many persons have not only a great distaste for the study of prophecy, but a strong repugnance to it, having on their minds an impression that it is impossible to derive any good therefrom. This arises, no doubt, in great measure, from the diversity of interpretation that has been given of unfulfilled

prophecy, some interpretations being quite antagonistic to others, so that all prophecy seems to them not only obscure and uncertain, but defiant of interpretation.

I believe there are prophecies which never will be understood until after their accomplishment. They appear as if intended, after they shall have received their fulfilment, to furnish proofs of the Divine prescience, rather than as predictions plainly to fix the time and circumstances of the things which are to occur, and in such manner that we may assuredly anticipate the precise occurrence and its set time. There are many prophecies, however, that obviously invite consideration and inquiry, so that the mind may be prepared for the coming event, and are so plain and explicit in their form, that the event may be clearly foreseen, although the time at which it will occur may be left in darkness. Now, of this description of prophecy is that which I have just quoted, as to the future of Israel, and its relation to the world at large, with many more of the like kind. If words have any meaning, we cannot, without doing great violence to them, set aside their literal meaning, and interpret them metaphorically or spiritually. It is an universally-admitted canon of interpretation, approved by one's common sense, that the literal meaning is to be given to all words, unless there be an obvious reason for departing from it. The simplest and most natural meaning that flows from words may be relied upon as the sense in which they are to be understood. Symbols and metaphors, no doubt, abound in the prophetic writings. In many of the most magnificent prophecies they are obvious enough; as, when Isaiah, speaking in the name of the Mighty One of Israel, and depicting the future prosperity and glory of His restored people, says: "The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold." No one can take that for a literal description of what shall occur; but in such predictions as several I have quoted, the language is plain and the literal meaning obvious. Take another: "And it shall come to pass in that day that the Lord shall set His hand again, a second time, to recover the remnant of His people, which shall be left from Assyria, and from

Egypt, and from Pathros, and from Cush, and from Shinah, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And there shall be a highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isaiah xl. 11-16).

Many mistakes have, I believe, been made through interpreting such predictions metaphorically or spiritually; that is, in taking them in a spiritual sense, Israel standing, not for the literal Israel, but for the spiritual Israel, the Church—the seed of Abraham by faith. As a Christian, I, of course, am satisfied that all who believe in the Redeemer are the spiritual seed of Abraham, and therefore that they are heirs according to the promise. At the same time, I as firmly believe, and with as good reason, that the promises and predictions which refer to the restoration and future glory of Israel will be literally fulfilled. Under the law, the promises were all of temporal good; under the Gospel, they are all of spiritual good; and a careful review of the Old Testament, by the light of the New Testament, leads to the conclusion, that both literal and spiritual Israel are to be blessed in temporal and spiritual things, and that there will be an union of the two, when the time of the fulfilment comes.

Here, however, I must observe, that it is most important in the consideration of this subject, to note, in the prophetic writings, the distinction made between Israel and Judah; as in Isaiah xi. 12, among many other passages: "He shall assemble the outcasts of *Israel*, and gather together the dispersed of *Judah*, from the four corners of the earth." What is said of Israel can no more be properly applied to Judah than what is said of Judah can be properly applied to Israel. It has been well remarked, that "the two houses seem to have been intended to fulfil considerably

different purposes in God's economy of grace to the world. Of Judah was to come the one promised Seed, the Heir of all things; of Ephraim, or Israel, the multitudinous seed, so much promised to the fathers—the many brethren who are also called the Lord's first-born. Judah has been a standing witness to the prophetic word; whilst Israel—long, to appearance, lost—is to come forth in the latter time, with overwhelming witness to the truth, carrying out the Gospel to all the ends of the earth. Judah and his brethren were to be preserved alive in the midst of famine; but this was to be accomplished by their unknown brother, Joseph, who had been sent before them, and given a headship over the heathen. Judah seems to be given no home, but that of his fathers; whilst blessings unto the utmost bounds of the everlasting hills are promised to come 'upon the head of Joseph, upon the crown of the head of him that was separated from his brethren.' Their cities, it seems, are to be spread abroad; they are to be such an innumerable multitude, that, although the land of Israel will be their common centre, they will, at the same time, be possessed of sea and land, unto the ends of the earth (Isaiah lx.). But then, indeed, Israel and Judah shall have become one. They shall be one nation upon the mountains of Israel for ever" (Wilson, Lect. on Anc. Israel).

Now, bearing in mind this distinction between Judah and Israel, and accepting the prophecies and promises that are obviously spoken of Israel as to be fulfilled in them—that is in the ten tribes, and not in Judah—that is not in Judah as part of the chosen people, but in Israel alone—we shall have to examine them, and determine in what way and in what degree they identify the Anglo-Saxon race with Israel, to whom the prophecies and promises pertain. If we do this we shall see, or I much mistake, that not one prophecy or promise, only, but many, have received or are receiving their fulfilment in the position, character, and works of the Anglo-Saxons—that they describe the position, character, and works of Israel in such a way that we can find nothing answerable to them in any other people on earth, but that we do find them in

or amongst the Anglo-Saxons. The things predicted or promised are so obviously identical with what we know amongst this people, and this people only, that they seem quite adequate to produce a conviction that they must be the people of whom the prophecies and promises where originally uttered or written, under the influence of the Holy Spirit. We know that there are many striking coincidences to be found in the course of human history—things turning up and so fitting together, that, to many minds, they seem as if certainly connected together by some pre-ordained purpose; but we never find a number of these coincidences falling out as in a long series, or succession. On the contrary, they are few and far between, and when the first impression which any coincidence produces on the mind has subsided, we are generally able to disassociate the two occurrences, and to perceive their independence of each other. In the prophetic word touching Israel and its identification with the Anglo-Saxons, we have a different state of things. Here is not one prophecy or promise, only, receiving its obviously literal fulfilment, but many—not one striking characteristic, only, predicted of Israel, and finding its fulfilment in the Anglo-Saxons, but many—not one predestined work to be done by Israel which is being done by the Anglo-Saxons, but many. And in no other known people is anything of the kind to be found. Surely, there must be something more than fortuitous coincidence here, and I cannot but think that a dispassionate examination of the facts will lead to the conclusion, that the Anglo-Saxon race is of that people of whom the Lord spoke to Abraham, when he said, "By Myself have I sworn, saith the Lord . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 16-18).

In proceeding to examine these prophecies, and to identify them with Israel and the Anglo-Saxon race, I shall classify them, as far as they will permit of classification, under the following heads;—

1. Israel's Localization.
2. Their Christianization.
3. Their acquired possessions or settlements.
4. Their giving birth to nations and kings.
5. Their diversified works.

In the examination and exhibition of these facts and circumstances, and of their connection with the prophecies concerning Israel, it is likely that other points of the identity of the Anglo-Saxon race with the prophetic declarations concerning the ten tribes may suggest themselves. Should that be so, I shall bring them together under a sixth head.

CHAPTER XV.

ISRAEL AT REST IN THE ISLANDS.

We now proceed to consider the several and diversified prophecies and promises pertaining to the ten tribes of Israel, after their captivity in Assyria and Media, embracing the region lying between the two seas, the Caspian and the Euxine, and which indicate, more or less clearly, their future destiny as the heirs of the promises made to Abraham, and confirmed to succeeding patriarchs.

The first thing that strikes one, in reviewing these prophecies, is the entrance of Israel into certain islands —The ISLANDS.

The forty-first chapter of Isaiah most graphically describes Israel's position, and the manner in which they obtained it, combined with visions of its high mission and future glory, and a declaration of the source of its might, the Author of its success, and an exhibition of the false pretences and vanity of idols. The chapter opens with a command, that the people of these Islands should keep silence—that is, should be quiet, should rest that they might renew their strength—after their long wandering and continuous conflicts: "Let them draw near, and let them speak; let us enter into solemn debate together." After this command

and invitation, the people, in their conquest of THE ISLANDS, are described under the figure of a righteous man; for, as promised to this same house of Israel, the Lord was to bring His righteousness near, because Israel was His glory (xlvii. 13). And they were to be covered with the robe of righteousness (li. 10). Here, then, is the manner of Israel's acquiring THE ISLANDS: "Who raised up the righteous man from the East, called him to attend his steps; subdued the nations before him, and gave him dominion over kings [or rulers]? He made them as dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely by a way never trodden before with his foot. Who hath wrought and done these things, calling the generations from the beginning? I, Jehovah, the first; and with the last; I am He." Then we have a description of the fear created by the presence of these warlike people: "The Isles saw it and feared; the ends of the earth were afraid, drew near and came. They helped every one his neighbour, and said to his brother, Be of good courage; the carpenter encouraged the goldsmith; he that smootheth with the hammer, him that smote on the anvil, saying, It is ready for the soldering; and he fixeth the idol with nails, that it should not be removed." Then Israel, "the seed of Abraham and Jacob," here called "The Lord's servant," who had been called forth from the ends of the earth, were strengthened with the assurance that God had chosen them, would be with them, would help them, and would "uphold them with the right hand of His righteousness," so that all who should engage against them should "become ashamed and confounded, and should be as nothing, as a thing of nought."

Let us now see in how far the peopling of these islands by the Anglo-Saxon branch of the Getæ answers to this prophetic description. "The islands," says Dr. Hyde Clarke (Comp. Philology), "seem to have been first settled by the great Euskardian or Iberian stock, belonging to the Ugo-Tartarian, which once spread over Western Europe, and of which all that is left are the Basques in Spain, unless the Fins of several kinds are also to be reckoned; and unless, in the West of Ireland,

some Iberian blood still lingers under the name of Spanish, as the common belief there is. The Iberians were slaughtered or driven out of Britain by the Celts; but in the time of the Romans, the Silures in South Wales still had a Spanish look, as Tacitus tells us. The Celts were yielding before inroads of the Belgians in Britain and Ireland, when the Romans made themselves masters of the islands, and for a time stayed the downfall of the Celts. In the fifth century after Christ, however, the Roman might tottered, the Germani rushed on the Roman Empire, and swept all before them. In these islands, the Celts threw off the Roman yoke, but not long to hold the sway; for the northern Germani of English kin came over the North Sea, and began to settle on the eastern shore, slowly spreading themselves till all the islands fell under their yoke." As the same writer observes, "In the Roman time, the Saxons and Frisians who were on the west side of Jutland made their first inroads, and hence the Celts called all the Germanic comers Saxons, as the Welsh, Irish, and Highlanders now do. The Frisians, Saxons, and Jutes seem to have been among the first who made good their landing, and set up their commonwealths; but the English, or Angles, passing from their seat in the east of Jutland to the west, soon took the leadership, and the names of the other Germani were lost in theirs, giving to the land, folk, speech, and laws the name of English. The old, or first, Danes seem to have been near akin to the English, as were the Jutes, Vandals, and Bructwara; and all of these had more or less share in the first settlement. Under the name of English, all England, to the north of the Thames and up to the highlands of Wales and Scotland, was filled by them."

I now invite a comparison of this slight sketch of the occupation of England by the Anglo-Saxons, with the prophetic description of the conquests and occupation of the islands given by Isaiah. I cannot but think that if the metaphorical and symbolical style of the prophet be borne in mind, it will at once be seen that the description which the pen of history has given of the occupation of this land by the Anglo-Saxons and their kindred tribes, answers very closely to that

which the pen of inspiration has pourtrayed; that we have, in fact, in our own early history, in Britain, the exact counterpart of the sketch given by the prophet of the symbolic righteous man; that is, the people employed as the instruments of God's righteous purpose to suppress idolatry, and to make Himself known as the only true God and the governor of the world. They were to be given possession of THE ISLANDS in the midst of the sea—the most eligible spot from which to send forth into all the world that knowledge, and the blessings which that knowledge always carries with it. That England is the place described, is shown by other passages in the prophetic pages. Where is Tarshish, whose great ships, and merchants, and merchandise are so often spoken of in connection with Israel? There were more than one place bearing this name; but that one of them was a place of considerable importance for its mercantile wealth, large ships, and distant voyages, with vessels whose sails, like the white wings of doves—the symbols of peace and protection—cover with their shadow the width and breadth of the ocean, is certain. Ezekiel (xxxviii. 12) mentions it in connection with Sheba and Dedan, and speaks of its gold, and silver, and dyed goods, as though a hostile people might look there for "great spoil;" and, what is remarkable, he speaks of the young lions belonging to Sheba and Dedan, and Tarshish, as if all were closely connected. Whether Dedan be a port in the Persian Gulf, as has been supposed, we cannot be certain; but that Sheba is India and Tarshish England seems beyond doubt. What land but this is a large naval and mercantile power—a nation of merchants—a land rich in metals, and cloth, and cunning workmanship? What land but England has a lion for its symbol? What land but India young lions? "Be still, thou inhabitants of THE ISLE, whom the merchants of Zidon [the Phœcians] have replenished" (Isaiah xxiii. 2). This island, with its dependencies, including India, was to be possessed by Israel. Every opposing force was to be overcome. Notwithstanding that every man should help his neighbour, and every one exhort his brother to be of good courage, so that their confidence should be

so great that in face of the impending danger, the makers of idols—the carpenter and the goldsmith—should pursue their work, completing the idol, and so fixing it as to defy removal—notwithstanding all this, they should become as dust to the sword of the invader, and as stubble to his bow; and all the kings or rulers should be overthrown and removed, for Israel was the Lord's servant, whom He had chosen, even the seed of Abraham his friend; whom He had called from the ends of the earth, for the accomplishment of this necessary work—necessary in order to fulfil His final purpose of making known His name and salvation throughout the world. In the accomplishment of this great mission, all obstacles were to be overcome, all difficulties to be surmounted, all opposition to be put down; for, "I, the Lord, will strengthen thee; I will hold thy right hand, saying unto thee, Fear not, for I will help thee." And then, the work being so far accomplished—possession of THE ISLANDS having been obtained—they are commanded to keep silence. As He elsewhere commands: "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth" (Psalm xlvi. 10). "For thus saith the Lord God, the Holy One of Israel: In returning and abiding quiet shall you be saved; in quietness and confidence shall be your strength."

The first step has been secured. Israel had been for ages making his way hither, through difficulties and dangers which threatened his extinction, but being sustained by Him who had promised deliverance from all evil, and who was to employ him for bringing back from idolatry and all its horrible accompaniments, the nations and peoples, and subduing them by the light and power of His truth, he had been made to "stand in the evil day, and having done all to stand." And now, renewing his strength, he was presently to gird up his loins and pursue his high and holy mission, in making His name known and His Fatherhood acknowledged, "from the rising of the sun to the going down thereof;" for "Thou art my servant, O Israel, in whom I will be glorified" (Isaiah xlix. 3).

CHAPTER XVI.

THE CHRISTIANIZATION OF ISRAEL.

ABRAHAM and his seed were chosen of God to be the recipients, preservers, and promulgators of the great truth—the centre of all truth—the Divine Unity, and His attributes of holiness, justice, and mercy, and of His moral government of the world; so that, in the midst of universal idolatry, they should worship one self-existent, almighty, holy, just, and merciful Being, obey new laws, and sustain new institutions, in harmony with this knowledge and worship. This same seed appears, in the order of Divine Providence, to have been employed for the accomplishment of the same purpose, when, in subsequent times, the whole race of mankind had so far apostatised and gone astray from God, that idolatry, everywhere, not excepting the most advanced and civilised nations, was again in the ascendant. They were again to become as a light shining in a dark world—a beacon set upon a hill. "For thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy [Israel] sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing fathers, and queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord" (Isa. xlix. 22-3). "Whereas thou hast been forsaken and hated . . . I will make thee an eternal excellency, a joy of many generations" (chap. lx. 15). "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name" (chap. lxii. 2). "Prepare the way of the people, cast up, cast up the highway; gather out the stones, lift up a standard for the people" (ver. 10).

Such was the mission given to this wonderfully preserved people, not on account of their own righteousness, but as the chosen of the Lord, for their Father's sake, and for the accomplishment of God's own gracious

purposes. Israel had cast off his allegiance, and had joined himself to idols, as his forefathers had done and were doing when Abram was called out of Ur of the Chaldees, to go through the land of the Canaanites, as a preacher of righteousness. And when they had, by the valour of their arms, often against fearful odds, made their way westward, and settled down in the Islands, they gave their idols to the moles and to the bats, and themselves to the God of their fathers, who had chosen Abraham and his seed for ever. But it was under another covenant, as it was ordained of old that it should be. In a word, they were to be, and were, Christianized. But what are the intimations that this should be? Let us see.

The Israelites were not to continue under the law. Not only were they themselves to abandon the law, but the Lord was to divorce them from it. Judah, or the Jews, remain under the law; not so the Israelites. They are freed from the Mosaic covenant, with all its rites, and worship, and sacrifices. They have been divorced from it, for, as the Lord said to Jeremiah (iii. 8.), "And I saw when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not but went and played the harlot also." Judah was not divorced, but was still held bound to the law. Israel, however, was divorced; and the Lord, upon one occasion, called for the bill of her divorcement (Isa. l. 1). As a divorced woman, she became desolate and forsaken; as she was, to all appearance, for several ages. But the Lord had declared, that however unfaithful she might be, He would never leave her nor forsake her, but would remain faithful to the promises He had given to the fathers. A great work was still before her, and she so multiplied, that, as the prophet says, "More are the children of the desolate than the children of the married wife" (Isa. liv. 1). It was to this same people (Israel) that it was said, "For the Lord hath called thee as a woman forsaken and grieved in spirit." And he adds, "For a small moment have I forsaken thee, but with great mercies will I gather thee." Nevertheless, she was divorced—

dead to the law—for, as Paul illustratively and logically reasons, "If a woman while her husband liveth, be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law . . . wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (Rom. vii. 1—4).

The Law, or the Mosaic Covenant, or dispensation, was not to be perpetual; that is, not to extend through all the times pointed to in the prophecies. That this dispensation was one of only a temporary character, and introductory to that of the Messiah, must be obvious, I think, to all who study the Old Testament, and have a perception of the exigencies which led to a Divine interposition by the introduction of the various dispensations. As the education of man for moral freedom is the chief end of his creation, as a rational being; and as reason requires instruction for its development, it follows from God's wisdom and goodness that the Divine enlightenment began with the beginning of the human kind; and as reason follows the law of development, not only must this instruction have had a commencement, but it must gradually progress, being only completed when the doctrines of God, of moral freedom, of Divine law, and of morality shall be fully developed; because then, only, will every condition of moral freedom be realised. That God wishes to enlighten the human mind, is an assumption we are compelled to make, since the training of man to moral freedom is in close connection with His holiness, and also in accordance with His goodness and wisdom. The history of the world shows, however, that this subjective enlightenment has not realised the Divine purpose. Wherever man has been found, whether wandering in the wilds of savage independence or living in the better regulated and more favourable circumstances of civilised life, he has exhibited himself as departing far from what his reason perceives and assents to, as the Divine requirement. Hence the necessity for an objective revelation, with its apparatus of miracles and prophecy, as attestations

of its verity; and the necessity, also, of its being adapted to the gradually improving condition of man. Hence we find successive revelations—systems—covenants—laws, given to different individuals, families, and nations; containing gradually progressive, but partial, developments of truth, and intimations of the Divine will, for the guidance of those to whom they were given, combined with peculiar positive institutions, adapted to the ideas and condition of the age for which they were vouchsafed. Thus, peculiar revelations, and required obligations—that is, laws—were made to Noah, to Job, to Abraham, to Isaac, to Jacob, to the Israelites, first by Moses, and afterwards by a succession of prophets. And, observing the imperfect intimations, often mere hints and allusions, given in the Hebrew records—the only intelligible records we have of primitive history—to the early religious revelations and institutions, as well as to the obvious and wide differences in the circumstances of those peoples and the peoples of later times, the discerning reader at once sees how little those institutions can have been intended to be understood as containing elements of an ever-during and universal religion. In the plain terms of the several narratives, we discover nothing of the kind, and in the comments on them, which the New Testament supplies, we have direct assurances to the contrary. In general, we find only that the servants of God, in the early ages, were accepted in acting, each according to the light vouchsafed to him; while, in other respects, we see peculiar institutions and announcements specially adapted to the peculiar ends and purposes of the dispensations. Thus we trace the approach of God through sacrifices, offerings, and formal services. Religious truths are conveyed under figures, and obligations are enforced by motives specially adapted to the wants and capacities of the persons addressed; while temporal prospects or benefits are held out as the immediate sanctions. The chosen seed of Abraham were formed into a distinct nation; idolatry was strictly forbidden, and God Himself was the king and ruler. The government was a Theocracy, and only such of the kings as recognised this fact, and regarded themselves as the

Lord's vicegerents, were approved by Him. The Mosaic law appears, throughout, as a national law. All its commandments, including the Decalogue, are civil laws. The first and second commandments are laws of State in the Theocracy. Everything was restricted to the nation, and the principal ceremonials of the law were confined to Jerusalem, where all the males were required to present themselves three times in the year.

The many intimations we find in the later writings of the Hebrew church (the Prophets) of the future extension of the true religion—the bringing in of the remote nations to the Israelitish church—of the whole earth, in fact, being brought by and into it—"The fulness of the Gentiles"—these alone would suffice to show that the forms and ceremonies which the law prescribed could not be meant for perpetual and universal obligation; while the character of many of them sufficiently indicates that they were only symbolical, representative, or material types, or figures, of something beyond and better than themselves, "The latter days"—the times of the Messiah—were. in fact, often alluded to, more or less clearly, as those in which all mankind should be brought to the knowledge of the true God, and should form an universal church, in which Israel should occupy a prominent place, as part of it. Another covenant was to supersede the Mosaic one.

The precision and formality of the law were in some measure extended and spiritualized by the prophets. Ezekiel (ch. xviii.), in fact, represents the Lord as positively abrogating one law, of visiting the sins of the fathers upon the children; and Isaiah strongly declares against sacrifices and sabbaths, excepting, no doubt, their spiritual significance (ch. i. 13), while Micah (ch. vi.) specifically declares that neither burnt offerings nor other descriptions of sacrifice or oblation, were to be required of Israel; and Jeremiah plainly announces that the law was to come to an end; or, rather, was to be superseded by a better, that is a more spiritual, covenant: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the

covenant that I made with their fathers, in the day that I took them by the hand to bring them up out of the land of Egypt (which my covenant they brake, although I was an husband unto them, saith the Lord); but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. . . . . If those ordinances [the sun, moon, and stars] depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. xxxi. 31-36).

Thus, even from the intimations in the Old Testament, as well as from the peculiar character of the Mosaic dispensation itself, and its being obviously and avowedly disadapted for other than the people of which Jerusalem formed the centre, and the seat of Divine worship, it follows that it was designed only for those who dwelt within reach of the Holy City, and was intended only for a temporary purpose.

But though Moses was to be thus superseded, Israel was not to be left without a lawgiver and a law, as is testified by many passages in the prophets, and even by Moses himself, in the well-known passage, Deut. xviii. 15-19, when the Lord said to him, "I will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto thee; . . . I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words, which he shall speak in My name, I will require it of him." I am not unaware of the interpretation which most of the mediæval Jews have given of these words, referring them, notwithstanding the singular form of the noun *nebia* (prophet), to a succession of prophets, and not to a single person; but I cannot help thinking, that, although they may have some reference to a succession of prophets, the form of the promise, which evidently refers to a distant time, as also the likening of the prophet to Moses—who was pre-eminently a lawgiver, and the introducer and mediator of a new dispensation, though a prophet also—point not to a number of men,

who, though prophets, were none of them lawgivers (but only enforced the obligations of the law of Moses, and threw upon it a higher and more spiritual aspect than its mere letter presented, while they shadowed forth, in various ways, its transient character), but to One who was to be superior to all. If the promise be looked at impartially, and without any foregone conclusion, it appears to me that it must be seen at least to indicate—as many both early and later and very eminent critics decide—a line of prophets culminating in one eminent individual, the Messiah—who, only, was to be like unto Moses; for, as the writer of the verses at the end of this Book (concerning the death of Moses) testifies, "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (ch. xxxiv. 10). This writer both Jews and Christians believe to have been Ezra, who did not live till after the two kingdoms of Israel and Judah had been destroyed, and the prophetic era closed. And thus the ancient Jews understood this prophecy, for though Maimonides only says that the Messiah should be endowed with wisdom greater than Solomon's, and should equal their master, Moses, those preceding him went much further—this being a common saying among them, which Abarbinel sets down in his commentary on the minor prophets: "He shall be exalted above Abraham, be lifted up above Moses, and be higher than the angels of the ministry." To this may be added, that the cabalistic observation mentioned in Baal-Hatturim is not to be quite neglected, which says that the fifteenth verse begins and ends with the letter *nun*, which is the numeral letter for fifty, importing that to the prophet here promised should be opened the fifty gates of knowledge, forty-nine only of which were opened to Moses; and that this verse consists of only ten words, to signify that they were to obey this prophet as they do the ten commandments. The observation is, no doubt, weakly grounded, but it contains a most illustrious truth, showing that they believe that Moses here speaks of the Messiah. This prophet, then, who was to be raised up from among the people whom God chose to be the depositaries of His

name and worship, was to be a legislator, as Moses was. He was to give a law, consequently, a more excellent law; he was to introduce a better covenant, for if the Mosaic covenant had been perfect—that is, to accomplish all the purposes of the Lord—there would not have been the promise I have quoted from Jeremiah, of the days approaching in which the Lord would make a *new covenant* with the house of Israel.

Thus we see, that, though the Israelites were divorced from the law and its ceremonial worship, they were to be married to another. The prophet Jeremiah (chap. iii. 12-14) was directed to go and proclaim these words towards the north, to which Israel had been carried captive: "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon thee, for I am merciful, saith the Lord, and will not keep anger for ever; only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers, under every green tree, and have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you, and I will bring you to Zion." But before that return to Zion can take place "The children of Israel shall return, and seek the Lord their God and David their king, and shall fear the Lord and His goodness in the latter days" (Hosea iii. 5). Here are two noticeable things: (1) The children of Israel are to return from their idolatry (ver. 4), and seek the Lord their God, and David their king. Who is this David their king? Not the son of Jesse, for he had died long since. It must be David's successor —the spiritual king of Israel—the Messiah—David's son and heir, who is to reign over the house of Israel for ever (2 Sam. vii. 16; Psl. lxxxix. 3, 4, 29-37). (2) Next, it was to be in the "latter days." Now, the "latter days," or the "last days," have always been understood, by both Jews and Christians, to denote the days or time of the Messiah. The Rabbi Nachmanides says, "According to the words of all, 'the last days' denote the days of Messiah; and so Rabbi David Kimchi, on Isaiah ii. 2, where the phrase occurs, writes, "Wherever 'the latter times' are mentioned in

Scripture, the days of the Messiah are always meant." This being agreed, it is clear that the king, and the law, and the worship of the "latter days," are not to be under the Mosaic dispensation, or the old covenant. Besides, seeing that all nations are in these latter days to be brought to the knowledge and worship of the true God, as are also Judah, or the Jews, through the instrumentality of Israel, and that Jerusalem is the only place in which sacrifices and the ceremonial worship can be carried on, it must be under a new law and dispensation, and an universal king, even David's son and heir, of whose kingdom there shall be no end.

In accordance with all this, we find that when the Anglo-Saxons had been fully established in these islands, and had become the rulers, they were converted to the Christian faith, and have ever since been spreading it abroad, by means of the written Scriptures, Old and New, and the preaching of those Scriptures in all the nations of the earth.

Let it not be supposed by my Christian brethren, that in thus reasoning with reference to the literal or natural seed of Abraham, and the literal and natural Israel, that I ignore the fact of a spiritual seed of Abraham, and of a spiritual Israel. By no means. There are two things to be here observed: (1) That I am standing upon ground common to both Jew and Christian. My proofs of Israel's character, localization, and mission, are all derived from the Old Testament; not because I could not find many proofs—more and stronger, probably—in the New Testament than I find in the Old; but in THE FREEMASON I am precluded from doing so by a mutual understanding between the two classes of religionists. (2) That many of the Old Testament prophecies of the destiny and work of Israel are, as I have shown, to be literally fulfilled, in accordance with the language in which they are delivered. That they are to have a spiritual fulfilment, also, I firmly believe, as well as that there are many Old Testament prophecies concerning the spiritual seed of Abraham—the seed by faith—the spiritual Israel, and therefore the heirs of the promises. But for the reason stated, I here pass over all these, and occupy neutral ground.

Glorious will be the day, and happy they who live to see it, in which the stick upon which is written, "For Judah and for the children of Israel, his companions;" and the stick upon which is written, "For Joseph the stick of Ephraim and for all the house of Israel, his companions," shall be taken and be joined one to another, so that they shall become one stick; and when it shall be said unto them, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: they shall be my people, and I will be their God. And David, my servant, shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them. . . . . And my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant . . . . my tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezekiel xxxvii. 19-28).

CHAPTER XVII.

ISRAEL'S ACQUIRED POSSESSIONS OR SETTLEMENTS.

THE more closely we look into the Old Testament scriptures, the more clearly shall we perceive the distinction that is made between Judah and Israel; that

is, between the tribes which, in the course of time, constituted the kingdom of Judah and the tribes which constituted the kingdom of Israel. It was not always that the prophets understood the prophecies which they uttered or wrote under the Divine afflatus. They were the oracles through which God spake; and though they sometimes inquired and searched diligently what or what manner of time the Spirit which was in them did signify, they did not always attain the knowledge which they sought. It was not necessary that they should. Indeed, there were reasons why they should not; one of those reasons being, that, to have made known the precise meaning of some of the prophecies, before the time of their fulfilment, would have been to cause the interference or interposition of man, sometimes in order to prevent their fulfilment, and sometimes to bring their fulfilment about by other means and in other ways than those comporting with the Divine purpose; and thus to have thwarted, so to speak, the orderly working of God's providence, and in this way to have entailed evil upon the human race. With the Divine Being there is nothing future, as there is nothing past. He sees the end from the beginning. It may be well to bear these suggestions in mind, in examining the prophetic Scriptures.

In the blessing which the dying Jacob pronounced upon his children and two of his grandchildren—the heads of the tribes which afterwards bore their names—there is a reference to something of the past in relation to most of them, and there is a foretelling of something of the future. It may be that Jacob was unable to attach any precise meaning to some of the words he uttered in the course of this Divine blessing; but He who inspired him foresaw all, and had ordered and made all sure.

It will be remembered, that previous to the prophetic blessing on the collected family assembled around the dying patriarch, he had pronounced a particular and special blessing on the two sons of Joseph, Ephraim and Manasseh, giving to Ephraim, the younger, the blessing which was the birthright of Manasseh, the elder, at the same time adopting them both, so that

they were to be as much accounted his sons as Reuben and Simeon, his own two eldest, were. Hence, they became patriarchs—heads of tribes; and they were, accordingly, included in the prophetic blessing on the tribal stems, and their children shared equally with those of the other patriarchs in the division of the land by Joshua. Now, in this prophetic blessing the distinction I have referred to will be clearly perceived by any one who reads it attentively. The birthright belonged to Reuben, but it was taken from him and distributed amongst three of his brethren; the priesthood was given to Levi, the kingship to Judah, and the double portion—great increase—to Joseph; that is, to Ephraim, for he was now the representative, and as the first-born, of Joseph. And this double portion, or extraordinary increase, is clearly indicated in the amplitude of the possessions which Ephraim was to inherit: "Joseph is a fruitful bough, whose branches run over the wall;" that is, extend themselves far beyond the ordinary limits. This was partly fulfilled even before the tribes of Ephraim and Manasseh took possession of their inheritance, for Joshua (xvii. 17) tells the sons of Joseph that they were a great people, and had great power. But it was more largely fulfilled afterwards, as it is being fulfilled at the present time, when their descendants are sending forth branches in every part of the world, as it was said by the patriarch they should do: "Through the hands of the mighty God of Jacob, through the name of the Shepherd, the rock of Israel, even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee, with the blessings of the heavens from above, the blessings lying in the deep beneath, the blessings of the breasts and of the womb, the blessings of thy father and thy mother, with the blessings of the eternal mountains unto the utmost bound of the everlasting hills, rest on the head of Joseph, and the crown of the chief among his brethren" (Gen. xlix. 22-26). Such is the amplitude of this blessing that it seems to have no bounds. It is to extend as far as "the everlasting hills." Such, and nothing narrower, is to be the extent of his habitation; and it was to comprise, in addition, the blessings lying

in "the deep beneath." So that land and sea were to be possessed by the first-born of Joseph, "whose bow abode in strength, and the arms of whose hands were made strong by the hands of the Mighty God of Jacob." Such was the amplitude of the blessing, that the patriarch seemed as if unable to give an idea of it in few and plain words. He heaps metaphor on metaphor, raising a column of strength and beauty which astonishes and delights the imagination. The multiplicity of the descendants of these tribes had been previously alluded to, in the blessing which Jacob pronounced upon them when Joseph placed his two sons before his father: "And he blessed Joseph and said, God, before whom my fathers, Abraham and Isaac, did walk; the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac: and let them grow into a multitude, in the midst of the earth" (Gen. xlviii. 15, 16). The same thing is repeated in verse 19: "He [Manasseh], also, shall be a people, and he, also, shall be great; but truly his younger brother shall be greater than he; and his seed shall become a multitude of nations."

Amongst the tribes, as we have seen, these children of Joseph were distinguished for their numbers and their strength; and it was the struggle for pre-eminence, on the part of Ephraim, which led to the schism in the tribes, and the establishment of the two kingdoms, Ephraim being so powerful as to give his name to the seceding ten tribes; "Ephraim" being often used as synonymous with "Israel." But the extraordinary multiplication of the descendants of Jacob, as foretold in his paternal blessing, was in strict harmony with the many promises made to his ancestors, Abraham and Isaac. When Abram—looking at his accumulated wealth, and deploring, as Orientals are wont to deplore, the lack of children—complained that he had not a son of his own, so that the steward of his household would become his heir, the Lord replied (Gen. xv. 4, 5), "This shall not be thine heir; but he that shall come forth out of thy bowels shall be thine heir. And He brought

him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." And in two subsquent promises he was assured that he should be exceedingly fruitful, the father of many nations, and that kings should come out of him. And it was again repeated, with additions, "I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed" (Gen. xvii. 3-6; xxii. 16-18). The promise was repeated to Isaac, with a reference to the original promise made to his father: "And I will perform to thee what I swore to Abraham, thy father; and I will make thy seed to multiply as the stars of heaven; and will give to thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 2-4). The promise was confirmed to Jacob, when in his vision, at Bethel, he saw the intercourse carried on between heaven and earth, "the angels of God ascending and descending;" and the Lord said to him, "And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south" (Gen. xxviii. 12-15).

These promises were never fulfilled while the children of Jacob occupied the land of Canaan, for even in the time of David, when the kingdom had reached its utmost limits, it had not been spread to the west nor to the south, although all the nations on the east of the Jordan, as far north as the Euphrates, had been rendered tributary to him. He had obtained possession of "this land," which had been promised to Abraham and his seed, but the more comprehensive promises, which made his seed as the stars of heaven, as the sand on the sea-shore, and as the dust of the earth—the progenitors of nations and the fathers of kings—were never fufilled while the kingdom of Abraham's seed—the twelve tribes—remained a people. And, I need hardly add since the dispersion of the tribes, they have never been fulfilled in the history of the Jews; that is, the descendants of Judah and Benjamin; and they are

never likely to be. The Jews do not materially increase in number, and they make no proselytes, as they did before their final dispersion. True, they form a vast network of consanguinity of race, and of unity of faith, which embraces the two hemispheres. They are to be found from Siberia in the north, to Van Dieman's Land in the south, and from Kamschatka to Cape Horn. But this cosmopolitanism, which they alone possess, and which is of so remarkable a character as to confound human reason, is not combined with a corresponding existence of numbers. We can get only at an approximate estimate of these, for there are not many countries that have a decennial census, as we have. But though geographers and statisticians are not agreed as to the number of Jews existing in the world, they do not differ so materially that we should hesitate to say that the children of Judah are comparatively few. Hassell gives them 3,930,000; Bergham, 4,000,000; Balbi, the same; Malte Brune, 5,000,000; Johnston, 6,000,000; Harschman, 5,500,000; and J. Alexander, the latest writer, 6,798,000. Taking the numbers at the highest estimate, and making every allowance for Oriental hyperbole in the record of the early promises, in the comparisons with "the stars" of heaven, the "sand on the sea-shore," and the "dust of the earth," we cannot perceive any congruity between the posterity promised to Abraham, Isaac, and Jacob, and the comparative handful of the Jews known now to exist throughout the world, eighteen centuries after their extinction as a nation. Interpret the promises as we may, the least thing implied is, that the posterity of the patriarchs should be incomparably larger than any other people, and that they were to be, in fact, the fathers of nations, and kingdoms, and peoples, north, east, south, and west —in every part of the globe—while the blessings, or possessions, of the great deep, or the islands dotting the surface of the mighty ocean, were also to be theirs.

Where, or in what people shall we look for the fulfilment of these prophetic promises? Nowhere, and in no people but the Anglo-Saxons and their kindred races—the Getæ—the ten tribes—the Israel of the Mighty One of Jacob—who were to become the most

multitudinous of all people, and in whom all the nations or peoples of the earth were to be blessed. Take a map of the two hemispheres, and make a mark wherever these people are not to be found. I do not say make a mark where they are to be found, for that would be to make the map an almost entire blot. We have seen the course which their ancestors, the Getæ, or Goths, took, after they had been invaded in their possessions on the Euxine, by Darius, Alexander, and Attila. From that region, lying between the Black Sea and the Adriatic, they poured into Italy and Spain, occupying a considerable portion of those countries; and onward, and onward, they pushed until the greater part of Europe was occupied by them. Gaul was laid hold of by the Franks, another branch of the same great family, while Britain came into the possession of the Anglo-Saxon branch, after they had erected free commonwealths in Germany, Cimbria, and Scandinavia. In fact, Europe, as I have said, fell almost entirely into their possession; and in later times, they have spread themselves over a great part of the other quarters of the globe—Asia, Africa, America, and Australia, with the islands pertaining to them, in the Atlantic, the Pacific, and the Indian Oceans. To me it seems that no one can contemplate this great fact without feelings of wonder and amazement. And, then, look at the position which they now occupy, as the little nest whence they have sent out their mighty broods; and whence they seem, more or less, to control or to influence all other peoples, either potentially or diplomatically.

Glancing again at their possessions, it may be truly said that there is scarcely any place of importance, in any part of the globe, which they do not inhabit, excepting their own land of Canaan, the time for which has not yet arrived. And I must not omit to observe, that, wherever this race goes, it carries with it the blessings of religion and civilisation, if not without many drawbacks, yet so favourably contrasting with what it supplants, that the words of the Psalmist suggest themselves to the mind: "He gave them THE ISLANDS for the heathen . . . that they might observe His statutes and keep His laws." "THE ISLES shall wait upon me,

and in mine arm shall they trust." "Wherefore, glorify the Lord in the valleys, even the name of the Lord God of Israel, in THE ISLES OF THE SEA" (Ps. cv. 43, 45; Isaiah. li. 5; xxiv. 16).

CHAPTER XVIII.

ISRAEL'S COLONISING ACHIEVEMENTS.

In the blessing which Moses pronounced on Joseph (Deut. xxxiii. 14)—for its fulness and comprehensiveness the most remarkable of all the blessings pronounced upon the tribes—we find this unusual phrase: "Blessed of the Lord be his land . . . . for the precious fruits brought forth by the sun and for the *precious things put forth by the moon*" (Hebrew, *moons*). Many of the commentators have passed this over without remark, while others have dealt with it in a very perfunctory way. The Targums of both Onkelos and Jerusalem interpret it, the former, of the moon bringing forth sweet fruits at the beginning of every month; the latter, of the bringing forth of fruit in every new moon—which is the same thing. These old Hebrew commentators are supposed to have fixed the meaning of the words "the precious things put forth by the moons;" *i.e.*, the precious things (fruits) which the moon *thrusts* forth (as it is in the margin of our Bibles) every month; for in the night the fruits, say they, are plumped by the moon's cool and fattening moisture, which is digested by the sun in the day. But, then, how could this be said of every month, if, as it is generally understood, it refers to the richness of Joseph's lot in the land of Canaan? The land was, beyond all doubt, most fruitful. Its diversified surface of mountain and valley, its many streams, and its varied climate combining to make it productive of almost every fruit that grows; and Ephraim and Manasseh occupying lands on both sides of the Jordan, had advantages as to the produce of the country which none of the other tribes possessed. But they

had not the fruits of the earth in every recurring month, though they probably had for the greater number of months. But if the blessing had reference, as I believe it had, to the future of the tribes—that is, the distant future pointed to in so many of the prophecies—when these tribes shall have possessions throughout the length and breath of the earth, as their descendants, the Angle-Saxons, may be said to have already—then it may be literally said, they possess the precious things put forth by the moon in its monthly course, for they have, without exception, habitations in every latitude of the fruit-yielding zones. And that it does thus refer to their widely-extended habitations—habitations far beyond the boundaries of Canaan—is, I think, clear from what follows: "Blessed of the Lord be his land . . . . for the choice things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof . . . . They are the ten thousands of Ephraim, and they are the thousands of Manasseh" (ver. 15, 16). Now, it is only of the Anglo-Saxon people, Israel's descendants, that any such thing can be said. No other peoples or nations in the wide world have settlements or habitations in the earth and fullness thereof, which afford them a harvest of fruit and other precious productions in every month of the year. They, and they only, inherit the blessing pronounced upon Joseph and his descendants and those who adhere to him.

The Anglo-Saxons are known as pre-eminently a colonising people. They are pre-eminent in many things, but in colonising they stand foremost of all the nations of the earth. Phœnicia and Greece, both maritime States, possessing only scant territories, had recourse to emigration, as their population increased; and this was sometimes forced by civil contentions and foreign conquests, by which the losing party were either driven away, or preferred seeking a new country to remaining at home. Commercial enterprise, too, led to both maritime discovery and colonisation. Such seem to have been the causes which led to the founding of the Phœnician colonies, which, at an early date, were planted along

the Mediterranean coasts. Tyre was a colony of Sidon, according to the Old Testament, which calls it "the daughter of Sidon." Leptus Magni, Hippo Hedrimentum, Utica, Tunis, and Carthage were all colonies of Phœnicia; as were also Gades (Cadiz), the Belearic Islands, Sardinia, and Sicily. In the islands of the Ægean Sea, the Greek colonies were numerous, and a few of them became considerable States, the old inhabitants being reduced to the condition of serfs, or bondsmen. The Roman colonies were also numerous, but they were like so many garrisons, or outposts, of Rome. They were part of the Roman State, and they secured her conquests, and maintained the subject people in obedience. Indeed, the early colonies of Rome had a two-fold political object: to secure the conquests of the Empire, and to satisfy the claims of her poorer classes, by a division of lands among them. The Getæ—who, as the "Northren tribes," or the "Goths"—overthrew the Western Empire, did not found colonies; they overran and conquered whole provinces, establishing new States and kingdoms. But their descendants, the Anglo-Saxons, have colonised, not as conquerors, seizing provinces or countries by force of arms, but by discovery and commercial enterprise, and, in some cases, by sending their convicts to remote parts, only very partially peopled, and that by uncivilised tribes. The greater part of the colonies which they have founded have been commercial colonies, developing the means of providing for multitudes of those of their own people who were too much straightened at home. The vast increase and density of the population induced philanthropists and commercial men (many of them uniting the love of commerce with philanthropy, and being thus, so to speak, animated by double motives) to put forth efforts to secure comfort and prosperity for masses of the industrial classes in distant lands greater than they could find at home, where they were "cabin'd, cribbed, confined." In the colonies of North America, Australia, &c., they have mightily increased in numbers and progressed in wealth, and have become prosperous communities.

Can any one review the colonial growth of Great Britain, and not think of the words of the prophet to the house of Israel, whose descendants we are: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place for me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me them, seeing I have lost my children, and am desolate, a captive, and moving to and fro? And who hath brought up these? Behold, I was left alone; these, where had they been?" (Isa. xlix. 20, 21).

The Anglo-Saxons, too, unlike the Phœnicians, the Greeks, the Romans, and other peoples, ancient and modern, have inherited "the desolate places" (Isaiah xiix. 8); and the mountains have been made the way for them, and the highways have been exalted (ver. 11). The desolate one was to bring forth so many children that she was to "enlarge the place of her tent, and stretch forth the curtains of her habitations." She was to "spare not," but to "lengthen the cords and strengthen the stakes" of her tent; "for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations, and make the desolate cities to be inhabited" (Isa. liv. 1-3). Accordingly, Israel was to be sown in the earth (Hos. ii. 23); And "They of Ephraim shall be like a mighty man; they shall increase as they have increased; and I will sow them among the people, and they shall remember me in far countries" (Zech. x. 8, 9). Now, look abroad, and find, if you can, any people but the Anglo-Saxons who have thus inherited the "waste" or "desolate" places—places either wholly without inhabitants, or inhabited by only a few wandering savages, who rendered desolation more desolate. The American colonies, the Australasian colonies, and the South African colonies were all "desolate places," which have, being peopled by the Anglo-Saxons, become prosperous colonies.

There is a passage in the Book of Deuteronomy (xxxii. 8. 9) which has perplexed commentators. Its precise meaning is, indeed, by no means obvious: "When the Most High divided to the nations their inheritance; when He separated the sons of Adam, He

set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people, Jacob is the lot [marg. *cord*] of his inheritance." Poole, as partially adopted by Bishop Patrick, interprets the passage thus: "When the Most High divided to the nations their inheritance, He had then the children of Israel in His mind, before they were a nation; and He made such a distribution to other people (particularly to the seven nations of Canaan) within such bounds and limits as that there might be sufficient room for so numerous a people as the Israelites, when they came to take possession of that country." Now, if we omit the reference to the land of Canaan, for which reference there seems to be no good reason, we get, I think, something like the genuine sense of the passage. The prescience here ascribe to the Lord, by Moses, is an idea that would seem impossible to enter into the mind of one who had not been enlightened by a Divine revelation. We look in vain for anything like it in all the systems (if systems they may be called) of ancient Oriental Theosophy. But in the sacred writings it is always recognised as one of the incummunicable attributes of the Divine Being. Wonderful, indeed, it is—so wonderful that any one contemplating it must feel with the psalmist that it is incomprehensible, and exclaim, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." What is here ascribed to the Almighty is, that He foresaw the future progress and history of nations; how some would grow into mighty peoples, and then cease to be—how, and in what way, the earth would become subjected to the dominion of mankind, located in different regions, and under totally dissimilar circumstances; and foreseeing all this, that He so determined the boundaries of their habitations as to make them subservient to His great design of rendering Israel the encompasser of the earth. Bishop Horsley translates thus: "When the Most High assigned the heathen their inheritance, when He separated the sons of Adam, He set the bounds of His own people, according to the number of the sons of Israel, for the portion of Jehovah is Jacob, the peoples are the measured lot of *his* [Israel's] inheritance." Thus,

without altering a tittle in the Hebrew text, except in making a transposition of two words, he brings out the sense above given—*his inheritance*, that is, Jacob's; according to the constant strain of prophecy, that, ultimately, Jacob is to inherit all the nations. "Thus," he says, "the passage describes the call of the Gentiles, and their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel above all the nations of the earth, in the last ages."

But what is the "lot" or cord? *Chebel* signifies a cord, or rope, by which things are bound; and with which, also, they are measured, and the boundaries determined. In Zechariah ii. 1, 2, we read of a man with a measuring line in his hand, with which to determine the length and width of Jerusalem; and a psalmist says (2 Sam. viii. 2), "He smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became David's servants, and brought gifts;" that is, he divided the country of the Moabites into several parts, that he might better know what towns it was proper to demolish and what to preserve. In this sense, the descendants of Jacob were to be the measuring line—they who encompassed the inheritance their posterity were to possess. Thus, Jeremiah says (x 16), "The portion of Jacob is not like them [the Gentiles], for he is the former of all things; and Israel is the rod [cord] of his inheritance;" and so the prophet prays in his distress, in the midst of the desolation of his people: "Remember thy congregation which thou has purchased of old, the rod of thine inheritance which thou hast redeemed" (li. 19). In accordance with the interpretation of the declaration of Moses which I have adopted, the Lord says (Psalms lxxiv. 2), "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it." Who, indeed, could make such a promise but "He who worketh all things according to the counsel of His own will?" "Who doeth as He will in the army of Heaven and among the inhabitants of

the earth?" Who could even conceive such a thing, or into whose mind would it enter to disclose it?

Look, again, upon a map of the world, and see how the descendants of Jacob, as preserved in the ten tribes (called by various names in history, the first known after their captivity being that of Getæ, or the bruised ones, and now the best known, that of the Anglo-Saxons) by the multiplicity of their possessions, and in their introduction into countries and lands which they do not absolutely possess, but the people of which they influence, if they do not control, with their presence, have fulfilled the great law-giver's words, wonderful and improbable as the declaration seemed to be. They have measured, or encompassed, if they have not occupied, nearly the whole earth, and are everywhere accomplishing, more or less, the beneficent purposes of the God of Jacob. There is no prodigy, wonderful as it is, in a woman encompassing a man, but Jeremiah speaks of it as a prodigy—a new thing in the earth (xxxi. 22). The Hebrew word *Geber*, a man, as distinguished from a woman, is sometimes used to denote the whole of mankind. Is it true that Queen Victoria, alone, of all the sovereigns of the earth, as the head of the Anglo-Saxon race, has a dominion on which the sun never sets? Once more look upon the map, and beginning with The (British) Islands, cast your eyes northward to Heligoland, then return southward, and you have the Channel Islands, Gibraltar, Malta, Gambia, Sierra Leone, the Gold Coast, Lagos, St. Helena, the Cape of Good Hope, Natal, Mauritius, the Straits Settlements, India, Ceylon, Labuan, Sarawak, Hong-Kong, Western Australia, South Australia, Victoria, Queensland, Tasmania, and New Zealand, thus completing the circle of the eastern hemisphere. Then take the western hemisphere, and beginning with Hudson's Territory, proceed to Canada, Newfoundland, St. John's, Prince Edward's Island, New Brunswick, Cape Breton, Nova Scotia, the Bermudas, the West India Islands, the Bahamas, Turk's Island, Jamaica, Antigua, St. Christopher, Nevis, St. Lucia, Barbadoes, St. Vincent, Grenada, Tobago, Trinidad, British Honduras, British Guiana, the Falk-

lands, and British Columbia, which completes the second circle. What a dominion! What a realisation of ancient prophecy! "Let them know that God ruleth in Jacob unto the ends of the earth" (Psalm lix. 13). "These shall lift up their voice, they shall sing; the waters shall resound with the exaltation of the Lord. Therefore in the distant coasts, glorify ye the Lord; in the distant coasts of the sea, the name of the Lord, the God of Israel. From the uttermost parts of the land, we have heard songs. Glory to the righteous" (Isaiah xxiv. 14–16).

CHAPTER XIX.

MIGRATIONS, CONQUESTS, AND SETTLEMENTS OF THE ANGLO-SAXONS.

WE have glanced at the extent to which the Anglo-Saxon race inhabiting these islands have possessed themselves of the desolute places of the earth, and have there planted more or less prosperous colonies, encompassing the two hemispheres. The achievement has been a marvellous one, and it has so struck foreigners. See what the accomplished and lamented Frenchman, M. Prevost Paradol, writes: "Neither Russia nor United Germany, supposing they should attain the highest fortune, can impede that current of things, nor prevent that solution, relatively near at hand, of the long rivalry of European races for the ultimate colonisation and domination of the universe The world will not be Russian, nor German, nor French; alas! nor Spanish. For it can be asserted, that since the great navigation has given the whole world to the enterprise of the European races, three nations were tried, one after another, by fate, to play the first part in the fortune of mankind, by everywhere propagating their tongue and blood, by means of durable colonies; and by transforming, so to say, the whole world to their own likeness. During the sixteenth century, it

was rational to believe that Spanish civilization would spread over all the world. Irremediable vices soon dispersed that colonial power; the vestiges of which, still covering a vast space, tell of ephemeral grandeur. Then came the turn of France, and Louisiana and Canada have reserved the last remembrance of it. Lastly, England came forward. She definitely accomplished the great work; and England can disappear from the world without the Anglo-Saxon future of the world being sensibly changed."

Such has been the vast scale upon which our colonising enterprises have been carried out, that some, even of our own race, have doubted whether we have not thus been exhausting our own population. Emerson, describing the "spawning power" of the Anglo-Saxon race, occupying the British islands, says: "It has sufficed to the colonisation of great parts of the world; yet it remains to be seen whether they can make good the exodus of millions from Great Britain, amounting, in 1852, to more than 1000 a day." Yes, they have made it good, for whereas the population in 1851, was 27,825,274, it was, in 1861, 28,927,485, and in 1871, 31,817,108: the increase since 1851 having been 3,991,834—that is 14·13 per cent. The prophecies run, that the seed of Abraham were not only to become nations and inherit the earth; they were to become great and powerful nations, not exhausting themselves by sending their children forth into other regions. To Jacob it was said (Gen. xxxv. 11), "A nation and a company of nations shall be of thee;" but of Ephraim it was said (Gen. xlviii. 19), "His seed shall become a multitude of nations." In the margin of the English Bible, *multitude* is rendered *fullness*, which is the better translation, the Hebrew being *mela*, which primarily signifies *to fill*, or *to fill up*. As applied to a nation, the idea is that of a *populous one*—a considerable one—not a petty one. And where shall we find such nations as those planted by the Anglo-Saxon race? This "right little tight little island," too, is, with one exception, the most densely populated in the world. With a territorial area of less than one-third of France

(before the late war), it has a population equal to seven-ninths of hers. France had a population of 175 to the square mile, while England has 397 to the square mile, and though but "a little spot," she has withstood the world in arms. Then, look at the nations she has planted—the United States, the Canadas, and other North American States, the peninsula of India, the Australian continent and islands, South Africa, &c. Look, also, at the nations of North Germany, now consolidated, and bidding fair to become the strongest of the Continental powers. And although some other nations which are of Anglo-Saxon origin have not such large territorial possessions, they are powerful in proportion to their numbers. They do not consist of puny peoples, who bow their heads and crouch down in the presence of hostile powers, albeit they may be of much greater prowess than themselves. Let this fact be noted, that the British colonies, alone—that is, the States which Great Britain has planted—without taking into consideration lands and countries in which she has settlements, or exercises political influence—embrace about one-third of the surface of the globe, and nearly a fourth of its population. If to this we add those independent nations which are of Anglo-Saxon origin, as North Germany, Belgium, Holland, Switzerland, part of France, Norway, Denmark, Sweden, and those parts of the Turkish Empire west of the Black Sea, which have so far thrown off the yoke of Turkey as now to be little more than the nominal subjects of the Sultan, it may be said that the seed of Jacob already possesses one-half of the earth, and rules the world. Fifteen years ago, Emerson, to give an idea of the Anglo-Saxon power of only England and America, said: "The British Empire is reckoned to contain 222,000,000 souls, and to comprise a territory of 5,000,000 square miles, of these millions perhaps forty are of British stock. Add the United States of America, which reckon, exclusive of slaves, 20,000,000 of people, and a territory of 3,000,000 square miles, and in which the foreign element, however considerable, is rapidly assimilated, and you have a population of English descent and language of

60,000,000, and governing a population of 245,000,000 souls."

Another thing to be noticed here is the likening the horn of Joseph's posterity to the horn of the unicorn *(Reem)*, with which horn he is to "push the people together to the ends of the earth; and they are the ten thousands of Ephraim and the thousands of Manasseh" (ver. 17). What does this mean? Every reader of the Bible knows that the horn is made the symbol of strength—the strength of most horned animals being in their horns. To exalt the horn is to augment the strength, power, or importance of an individual or of a people; and, in like manner, to cut off the horn is to bring them down, or prostrate them. We are by no means certain of the animal Moses calls the "Reem." Amongst the conjectures that have been put forward, that which supposes it to be the rhinoceros appears to me to be the best sustained. The Scripture references to the animal show it to be one possessing great strength, and the horn of the rhinoceros, which stands erect, at a right angle with the *os frontis*, unlike the horns of other animals, possesses, as a consequence, a greater purchase, or power, as a lever, than a horn could have possessed if in any other position. To this the psalmist, no doubt, alludes, when he says: "My horn shalt Thou exalt like the horn of a Reem." Mr. Bruce (Travels, vol. v., p. 95) describes the rhinoceros as being so strong in this horn that he thrusts it into the trunk of a large tree, near the ground, and so tears it up as to reduce it to thin pieces, like so many laths. Well, then, the strength of these descendants of Joseph was to be exceeding great, so great as to be comparable with that of the strongest animal known; and with this strength they were to "push the people together to the ends of the earth." A similar idea occurs in Psalm xliv.: "Through Thee we will push down our enemies . . . for I will not trust in my bow, neither shall my sword save me." These sons of Israel, then, are to "push the peoples to the ends of the earth." Wherever they locate themselves, they are thus to drive the aborigines to the ends or extremities of the land (or earth). How markedly this has been

done by the Anglo-Saxons is known to all. In these islands, the Britons were driven to the "ends," taking refuge in Cornwall and Wales. In North America, India, Australia, Tasmania, New Zealand, and other settlements, there has been the same "pushing." The aborigines have been pushed further and further away from the Anglo-Saxon settlements; would I could add, that in thus pushing them to the ends of the lands, we had always evinced the humanity upon which we so greatly pride ourselves. But the fact remains. With our "horn," or power, we have pushed them away from our dwelling-places, and have too often treated them as if they had been wild beasts; as, indeed, they have sometimes shown themselves to be, in cunning, treachery, and ferocity. Nevertheless, the fact, as I have said, remains: that the Anglo-Saxons (Israel), whatever places they have colonised, there, as with the horn of the Reem, they have "pushed" the natives far away.

Israel was not only to people many lands, and to encompass the earth, giving birth to powerful nations, but also to give birth to kings. This was the promise to both Abraham and his wife: "Kings shall come out of thee," said the Lord to the father of many nations (Gen. xvii. 6); and the promise was repeated in chap. xxxv. 11; while of Sarah it was said: "She shall be a mother of nations; kings of people shall be of her" (chap. xvii. 16). And so closely were they to be identified with monarchs, that kings were to be their foster-fathers, and queens their nursing mothers (Isa. xlix. 23). How completely, and almost peculiarly, this has been fulfilled in the Anglo-Saxon race every one knows. Even while, as Goths, they dwelt in the wildernesses on the Euxine, they elected a king (Alaric), who became the terror of the Roman world, and under whom and his successors the Goths made settlements throughout Europe. After they had founded many well-ordered communities in North Germany, they took possession of these Islands, and here established seven separate kingdoms, under so many kings, which ultimately became one great State, under Egbert (A.D. 827), the sole descendant of those first conquerors of Britain. His grandson, the great Alfred, settled

the kingdom upon a basis which has never been subverted, and developed those institutions of which Englishmen are justly proud, and which they are gradually spreading throughout the earth. The preponderating power of the aristocracy, which grew out of the feudal system, has, at various times, menaced the monarchy, but the revolutions through which the country has passed have left the monarchy intact; and with the short interregnum, during which the supreme power was exercised by Oliver Cromwell, the institution has been sustained, and has flourished, the throne being filled by the descendants of the Getæ—Saxon, Norman, and German. No other people can point to such a line of kings; and no man who finds a place on the page of history, but Abraham, has given birth to such a line of sovereigns.

CHAPTER XX.

MORAL AND POLITICAL CHANGES EFFECTED BY THE ANGLO-SAXONS.

In the review I have taken of the migrations, conquests, and settlements of the Israelites, as represented in that great branch of the stem known as Anglo-Saxons, I have incidentally noticed their instrumentality in conferring upon peoples who where previously fast bound in the chains of barbarism the blessings of religion and civilisation. It has become, by dint of frequent iteration, almost the fashion with Englishmen to speak depreciatingly of England, and to compare her unfavourably with her former self. It would almost seem as if Englishmen had become ashamed of patriotism, and that it was heroic to depreciate and degrade their country. But that is an hallucination that will have its crisis and die out. He who reviews the past of England, and justly estimates her present place and

character in the world, will not hesitate to apostrophise her as

"Fair Amphitrite of the northern wave!
The hardy mother of the great and brave!
Thy strength thou dost not wield to crush, oppress,
Disturb a world, or make men's pleasures less.
Thou bid'st injustice cease, and right be done,
Hailing, as brothers, all beneath the sun:
The oppres't afar ne'er plead to thee in vain,
The slave that plucks thy robe, lets fall his chain;
The exiled, wronged, what'er their sorrows be,
Haste to thy side, and find a friend in thee."

She has been, as in God's providence she was destined to be, the standard of the Lord to the nations, who were to be exalted in knowledge and in the fear of the Lord, through the presence and in association with His people. They were to be given as a covenant of the people; to restore the earth and replenish the desolate places (Isa. xlix. 8). The same Providence which distributed the people, and settled the boundaries of their habitations, at the dispersion of Babel, fixing and limiting their possessions so as to lay out a field, as it were, to be cultivated and made fruitful by the seed of Jacob, in the latter days, is too evidently accomplished to leave the high purposes of God a matter of doubt. It has been well said, that "the events of history have the coherence and unity of a moral drama;" and God, according to His ancient promises, has made the commerce, the political influence, the naval and military prowess, the language and literature, the civil liberty, and the religious enlightenment of the Anglo-Saxons of these our Islands, the means of leavening the world, impressing the progressive race of mankind with holy principles towards God, with the honourable desire and the stedfast resolution of obtaining better governments than the old despotisms, and a purer faith than the ancient superstitions. So that the old political and religious absolutisms, which were founded upon the assumption, that states and churches should be established for the benefit of priests and rulers alone, should, instead, be founded, established, and preserved for the peace, happiness, and benefit of the ruled and rulers alike. As Emerson says, "England

has inoculated all nations with her civilisation, intelligence, and tastes."

When we look through the world, and notice the changes that are taking place, though accompanied by many troubles and much suffering, may we not hope that we are approaching the time when every nation shall regard itself as one political and religious society, honouring and encouraging each other to honour and worship the God of Israel, whose name shall be feared from the west, and His glory from the rising of the sun (Isa. lix. 19). Whatever brightness distinguishes the aspect of society at the present day, is almost wholly due to the principles which the Anglo-Saxons have carried abroad. Heathen virtue received its broadest expansion in the exercise of patriotism, not always free from personal bigotry and pride; but philanthropy is the nobler product of a more catholic and holy faith. "The dark places of the earth are full of the habitations of cruelty," but the light of The Truth has humanized and expanded the affections, and revealed more clearly the mutual brotherhood of mankind. There is much corruption and misery still in the world, but the world is much better than it was. Bad as war is, it is not the frightful thing it was. As an eloquent writer in one of our daily papers observes—"War—even the horrible war of last year, which seemed to give the lie to faith and hope, has left us, now that the storm has been swept away from the horizon, a legacy of almost as many memories of generosity and devotion as of national strife. We do unquestionably seek to benefit our brothers more than men did of old, and if grapes cannot grow of thorns nor figs of thistles, the vast crop of modern philanthropic labour and self-sacrifice can grow on no other root than that of love to God and love to man." The world is not now owned by a few despots as uncontrolled and as cruel as were the monarchs of ancient times. Formerly, the great mass of every nation was in a state of bondage, far more oppressive and galling than that under which the negro has groaned in modern times, and when their slaves grew too numerous they were massacred by thousands. We feel that there is

something in the very air which now makes these things impossible. We call it public opinion, for lack of knowing what it is. It is easy to give it a name; but what has given this public opinion its power, and how has this public opinion been formed? Was there no public opinion in those old times? Why is the tyrant much more susceptible now than then? Why is he so much more powerless for evil? The Greeks were educated men, yet they murdered their Helots without mercy. The Romans were famed for their manliness and spirit of justice, yet 80,000 of them could assemble in the amphitheatre, to see, and exult over, men and women being thrown to the lions. It is the spirit which the Anglo-Saxons have been the means of diffusing which is raising and liberating the nations —nothing else has ever had the power. Let it be observed, too, that there can scarcely be said to be any living power outside of Christendom. The aboriginal races of America, Australia, and Polynesia, if they do not become absorbed, as few of them do, die out. Of Asia, the seat of the great ancient empires, and the oracles of civilisation, an intelligent observer thus wrote in 1861, and it is more forcibly true now, "The vast Asiatic monarchies do not merely yield to an external pressure; they are all, simultaneously, rotting down. The Sultan with difficulty holds together the shattered fragments of his empire. His army is weak, his finances are dependent upon loans from Paris and London, his cities are universally decaying. In India, the only vitality left is that of Europeans. The educated Hindoos, whatever their merits, have lost all their originality. Indeed, if our experience in Hindostan is to be our guide, the vital force of the Asiatic is extinct. For two whole years (during the great mutiny) the people of Upper India were practically free. All India, thus fairly brought to the test, did not produce one statesman, one organizer, one leader, with more than the capacity of a bandit. The race who organized the system of castes placidly mimicked the conqueror's notions of civil order. The King of Burmah lives on small monopolies of produce, and his empire is maintained only because its profitable provinces are in

English hands. The empire of Cochin-China is too weak to drive 150 sickly Frenchmen from the gates of its capital. Russia takes slices from Turkey at her own convenience. An English remonstrance sends the Shereef of Mecca into exile. The action of Persia is regulated from St. Petersburgh. The King of Siam speaks English, and releases Europeans from the operations of his laws. Malaga is a tributary of a London bonding-warehouse. The islands of the Archipelago are ruled by princes who succeed or fail, as they please or displease the Dutch. In China, the Emperor of one-third of the human race has had his capital entered, his palace burned, and absolute submission extorted from him, by an Anglo-Saxon army, half as large as his own body-guard. Japan, the last of these Eastern peoples, is succumbing to the power of these nations."

What is the marvellous phenomena which passes before our eyes? It is a phenomena to which history shows us no parallel. It is evident that among the Christian nations, by some means, and for some reason, there has appeared an energy hitherto unknown among men. There is a power which is breaking every yoke, of body and of mind, and setting all captives free. And this, because, first of all, it sets thought free—or, rather, it creates thought, by which man releases and engages in his service agencies that have slept in the cavern of nature during all past ages. This Divine influence, in the countries into which it has been introduced, has created for us modes of thought and principles of action from which no man can escape. Its effects have been accumulating for ages, and in many ways. The influence penetrates into every family, every society, every institution, and every government. It influences and directs every educational effort, and becomes, recognised and unrecognised, as universal in its operations as the air we breathe. Literature, even language itself, becomes impregnated with it. It becomes part of our mental nature, and thence it builds up organs in the brain itself, so as to fix its foundations in the corporeal structures of men. Its claims continually become more urgent. It quickens intellect and the moral nature. It continually becomes less possible to

resist it, without visibly sinking into ruin by its rejection. Even bad men are obliged to pay deference to its righteous principles, while labouring to depreciate and destroy the medium through which they come. Before this power, old corporations, old religions, and old systems stand paralysed. Among the Anglo-Saxon nations alone, has this new power appeared; and the rest are withering away, like the trees of a forest in the breath of a conflagration. It is but stating a simple fact to say that they "sit in darkness"—it is as though an infernal power had charmed them into a living death. They wait, benumbed and torpid, some change which no one foresees which may awaken them to new life or utterly destroy them.

CHAPTER XXI.

CHARACTERISTICS OF ANGLO-SAXONS AND ISRAELITES.

HITHERTO we have regarded the Anglo-Saxons as identical with Israel, chiefly as it is seen in their relations with other peoples and in their occupation of, or establishments in, a considerable portion of the globe, continental and insular; and, in a general way, in the influence they have exercised where they have mixed themselves up with other peoples, in the social, moral, and religious character they have impressed upon them. We have seen them operating as the salt of the earth, purifying what was base, and preserving what had in it the principle of vitality, and was capable of a righteous and beneficent expansion. We must now consider, more particularly, the characteristics which they exhibit amongst themselves—religious, political, and social—and see in how far these agree with what was predicted of Israel after the overthrow of the kingdom. For it is to be observed, that the prophecies touching Israel do not deal in mere generalities—describing what was to happen to them, as a people, in fulfilling the early prophecies, which gave them the earth for their possession, and depicted them as the progenitors of many and

powerful nations, the ancestors of kings, and the heralds and teachers of those divine truths which are to subdue all peoples, and, ultimately, in the consummation of God's gracious purposes, to bring all men and all things into subjection to the Divine will; so that "judgment shall dwell in the wilderness, and righteousness reside in the fruitful field—the work of righteousness be peace, and the effect of righteousness, perpetual quietness and assurance; while the people shall dwell in a peaceful mansion, and in secure habitations, and in resting-places undisturbed" (Isaiah xxxii, 16-18).

Amongst those things which we have now to notice some may seem to be trivial, or, at best, of but small importance, hardly worth notice; nor would they be if they stood alone; but forming, as they do, parts of a great mass of the particulars which it was foretold Israel should possess, or exemplify, or perform, they assume a different character; and all concentrating in the Anglo-Saxons, and in them alone, they possess a weight and an importance which it is impossible to over-estimate, seeing that they form part of that aggregated mass of evidence which is strengthened by every added item.

We have seen that Israel was to lose its identity—that is, not to be known as Israel—that it was to become so far blinded as not to know itself; so that being called by another name it should not, until the fulness of the time had come for the realisation of the most comprehensive of the promises and prophecies relating to it, perceive, though performing its allotted work, that it was indeed the Lord's witness and messenger to the ends of the earth, putting down all false gods, overthrowing the inhuman and debasing rites of idolatry and demon-worship, and introducing, in their place, the knowledge and worship of the one true God. Hence, Israel was to become a pre-eminently religious people, setting up a standard for the nations, so that they should walk in its light and kings in the brightness of its sunrising. Israel was not only to bless the nations by her presence, and her settlements; she was, while diligent in business, to be fervent in spirit,

serving the Lord. She was to proclaim the great truths of which she had been made the depositary. See how clearly and repeatedly this is written on the roll of prophecy: "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the nations" (Isaiah xlii, 6); "Israel shall blossom and bud, and fill the face of the world with fruit" (ch. xxvii, 6); "This people have I formed for myself: thou shalt show forth my praise" (xliii, 21); "Thou art my servant, O Israel, in whom I will be glorified" (xlix, 3); "I will also give thee for a light to the nations, that thou mayest be my salvation unto the ends of the earth" (ver. 6); "And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord" (Zech. x, 12); "Thus shalt thou [Israel] say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth" (Jer. x, 11); "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, and as showers upon the grass" (Micah v, 7); "And the Lord will be magnified from the border of Israel" (Malachi i, 5).

Great and glorious as this mission was, it has been —though not fully, yet—largely fulfilled by the Anglo-Saxons, and by no other people in the world. By their translations of the Bible into nearly every known language, and the distribution of it over the whole world, they have, indeed, testified that "the gods which have not made the heavens and the earth shall perish from the earth;" and in every region it has been said of those who have been sent forth, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isaiah lii, 7). They have been, and still are, the missionaries of the good tidings, throughout the continent and in almost every island of the ocean, so that "the uttermost parts of the earth have heard songs, even glory to the righteous" (chap. xxiv, 16); and the Lord has "been glorified in the valleys: even

the name of the Lord God of Israel in the Isles of the sea" (ver. 15).

Nevertheless, though thus to be made the witnesses to The Truth, and to constitute the true church, the body was not to be so religiously united as to be of one mind on all points appertaining to religion. They were to be divided among themselves, and to have distinctive religious designations. "One shall say, I belong to Jehovah; and another shall be called by the name of Jacob; and another shall subscribe his hand to Jehovah, and shall be surnamed by the name of Israel" (Isaiah xliv, 5). How characteristic this is of the church, as it exists amongst the Anglo-Saxons, and their kindred peoples, every one knows. One is of the Church of England, another of the Church of Rome; one is of Luther, another of Calvin; one is of John Wesley, while others are of the Independents, Baptists, Swedenborgians, or other sectional denominations. One says "I am of Paul; another I am of Apollos; another, I am of Cephas; and another, I am of Christ." This becomes a matter of reproach, for many aver that if these Christians had the truth, they would be all of one mind pertaining to it. But whatever may be the object of a man's pursuit, however earnest he may be in that pursuit, and however disposed to embrace and act consistently with such light as he obtains, he is, after all, but a man; and seeing that man differs from man in the power of his intellect and in the breadth and soundness of his judgment, scarcely less than in the expression of his countenance, and in the height of his stature, it necessarily follows, that, though, on the broad and vital truths of religion, they who avow their acceptance of revealed truth, and their willingness to be governed by it, may be and are of one mind, there will be subordinate things, such as church government, and ceremonial services, and interpretations of particular passages of Scripture, on which they separate, because holding diverse views. It may be observed, too, that if we looked more at the diversities of opinion existing among men who form part of the same body, we should think less of the differences which divide men into separate bodies. The Church

of Rome, with its Dollingers and its Passaglias, its Antonellis and its Hyacinthes, its Mannings and its Newmans; that is to say, with its latitude of views, from the verge of Protestantism to the depths of Ultramontanism, can only be vaguely regarded as a unity. The Church of England, in like manner, does not present the same face of a sober and somewhat monotonous uniformity as it did to our forefathers. From Archdeacon Dennison to Dean Stanley, from Dr. Pusey to Dr. McNeil, from Canon Close to Mr. Maurice, how wide the separation! Among Nonconformists, the diversities observable are fully as great as within the Church. Among the ecclesiastical descendants of the Puritans, who shuddered at the sinfulness of the dance and the play, the love-song and the novel, we have eloquent pulpit-sentimentalists who are authors of dramas and tales, and regard as unimportant things for which their fathers would have suffered martyrdom. All things are progressing, Christian communities among the rest; and as an eloquent writer has said (*Christian Society*, p. 43): "A great untutored strength, a gigantic force, impetuous in its manifestations, but essentially healthy; a central heat of moral impulse and wholehearted devotion to truth, may be discerned amid the weltering confusion of religious phenomena in our time. Better the short-comings, the offences, the extravagances of life, than the silence of death. Earnest heresy, reverent scepticism, are more hopeful phenomena than the ecclesiastical formalism and infidel frivolity of the last century. The age has been one of extending knowledge. Science and criticism have widened the horizon embraced within man's intellectual vision. Difficulties have been felt, debate has arisen in harmonizing the new knowledge with the old faith. The religious man has been compelled to admit, if not the conviction, at least the surmise, that there may be more of mystery in the ways of God with man than his fathers believed—that Revelation may have been a more complicated and wonderful process than was supposed—that the Spirit of God may have moved more extensively upon the waters of the human soul, leaving the vestiges on civilizations and in forms of

national life where devout men of the last century did not suspect His presence. The faith which has been knit to the heart by the links of clear conviction—the faith which has been accepted, not blindfold but with open eye and assenting mind—the faith which is a man's own, as well as his father's, which he found, indeed, growing upon an honoured grave, but which, with loving hand and joyfully-accepting heart, he has planted in his own garden—this manly, vigorous, storm-tried faith is more common in our days than in any former generation." And, then, be it observed that whatever may have been done in times past in the way of mutual recriminations and persecutions amongst religious sects, this ground of reproach is continually narrowing. The Protestant and the Catholic; the Churchman, and the Dissenter, and the Jew work together for the accomplishment of a common object in philanthropy and religion. The wolf dwells with the lamb, and the leopard lies down with the kid, and the calf and the young lion and the fatling together; the cow and the bear feed together, and their young ones lie down together. How little of the bitterness of sectarianism exists in our day is seen in the fact, that Churchmen and Dissenters of various sects occupy the same pulpits, advocate on a common platform the claims of benevolence, and exchange in our lodges and chapters all the courtesies and kindnesses of fraternal union. By-and-bye, we shall, perhaps, see eye to eye, even in this world. Meanwhile, it would not be difficult to show that a mere difference of opinion, upon however many points, is rather a good than an evil, in our present state of imperfection. At all events, it is not a thing to be sweepingly or indiscriminately condemned, for while this sectarianism was foretold of Israel, the prophet, speaking in the name of the Lord, says: "I will pour out my spirit on thy seed; and my blessing on thine offspring; and they shall spring up as the grass among the waters, and as willows by the water-courses" (Isaiah xliv, 3, 4).

CHAPTER XXII.

ANGLO-SAXON PHILANTHROPY.

Religion and philanthropy are inseparably united. He who wrote, "If a man love God, he will love his brother, also," wrote that which must approve itself to every man's judgment. It is a proposition that admits of no denial. What is religion? The love of God. What is philanthropy? The love of man. In both, the affection, if it exists, must exemplify itself in action. Love to God exhibits itself in serving Him; that is, in worshipping and obeying Him—doing what He enjoins, and avoiding what He prohibits. Love to man exhibits itself in sympathy, and in rendering active service on his behalf—in relieving his wants, when within the compass of our power. In both cases it is a reasonable service. If a man says he is religious, and is deaf to the claims of his fellow-man, he is but a pretender. "If a man love not his brother whom he hath seen, how can he love God whom he had not seen?" If men or people exhibit a zealous activity in promulgating the knowledge of God, by circulating His written revelation; by expounding and enforcing its doctrines; by becoming, in a word, His messengers or missionaries, making Him known where He is not already known, putting down idolatry, and everything which exalteth itself against Him, while they are indifferent to the distresses or wants of individual men, they fall under the just condemnation pronounced upon those who affected to be zealous in attending to the word of the Lord, and showing much love to Him, while their hearts went after covetousness (Ezek. xxxiii. 30-32, &c.)

If Israel, then, is to raise up a standard to the nations, making known the True God, and inviting men to love and serve Him, they are to be animated by the love of their fellow-men, as they are animated by the love of God. And we shall see the proof of the one as of the other; that is, in their works. "Brotherly love, relief, and truth" will be combined. Religion and philanthropy will go hand in hand. Of Israel, in their new state, this was predicted, in one of the most

impressive, and, as to style and construction, one of the most perfect pieces of Isaiah's writings (chap. lviii.) After solemnly reproving Israel for her sins, especially for her hypocrisy, the people are introduced as making confession, and deploring their wretched condition, as the fruit of their wickedness. Then comes the Divine promise, that they shall be delivered—that their light shall break forth as the morning, and that their righteousness shall go before them. Here is what was required of them, and what, having entered upon, the blessing was realized: "Is not this the fast which I choose? to dissolve the bonds of wickedness; to loosen the oppressive burthens; to deliver those that are crushed by violence; and to break asunder every yoke? Is it not to distribute thy bread to the hungry, and to bring the wandering poor into thy house? When thou seest the naked that thou clothe him; and that thou hide not thyself from thine own flesh" (ver. 6, 7). If the Anglo-Saxons are really of the Israelites, this must be one of the most marked of their characteristics; and that it is so the world not grudgingly testifies. England stands foremost of all nations in its works of philanthropy, but other members of the great Saxon family take part in the Divine work—for such it is.

To speak of England, first. May we not refer to the millions we have expended, and the sacrifices we have made—not always wisely and well, it must be admitted—on behalf of the oppressed and trodden-down, in almost every part of the world? What is our National Debt, but a standing proof of that fact? It was not to achieve territorial conquests, though we necessarily made some; it was to defend peoples against their invaders, and for the maintenance of their independence, that the wars involving such an expenditure of blood and treasure were waged from 1793 to 1815. We may have made some mistakes, and may have done some wrong, as I believe we did; but the motive was not a selfish one. For twenty-two years we fought as if for our own existence. An eloquent American testifies, that "The stability of England is the security of the modern world. If the English race were as

mutable as the French, what reliance?" he asks, but he adds, "The English stand for liberty. The conservative, money-loving, lord-loving English are the liberty-loving; and so freedom is safe, for they have more personal force than any other people. The nation always resist the immoral action of their government. They think humanely on the affairs of France, of Turkey, of Hungary, of Poland, and of Schleswick-Holstein, though sometimes overborne by the statecraft of their rulers." How often have we interfered?—too often, perhaps—though some tell us that we now often stand aloof when we should interfere. Be that as it may, the page of history gives abundant proof of the fact, that, in every international quarrel or difficulty, the voice of England is heard, and is never treated with lightness. And as England has, at great cost to herself, ever evinced sympathy, and often afforded help to foreign nations and peoples struggling against internal or external oppression, so she has afforded an asylum to all exiles, without distinction of race or nation, who have either been expelled from their own country, or have expatriated themselves, for political reasons. As Dr. Fischel, in his work on the English Constitution, observes, "not only has England afforded an asylum to foreigners, at all times, but she has likewise abstained from legislating to oppress them." This is true, upon the whole, but it is not to be denied, that, at times, some of our kings have emancipated themselves from our humane laws and customs towards strangers, and that there have been occasional exhibitions of jealousy, by the mercantile community, and efforts made to restrict the liberty of foreigners in regard to trade and commerce. The fact, nevertheless, remains, that one of the brightest jewels in the crown of England is her sympathetic treatment of oppressed foreigners. Other Saxon nations participate in the honour, but she stands foremost of all.

This philanthropic spirit and conduct may be said to cost England nothing. But her deeds of active philanthropy and benevolence are of great magnitude. The kingdom is literally covered with evidences of them; and the sums voluntarily contributed to sustain institu-

tions of various kinds are prodigious, and excite the admiration of the world. The charitable institutions of London, alone, acknowledge the annual receipt of voluntary contributions amounting to about two millions and a half *sterling*; independent of numerous and munificent donations. The *Lancet* has been at the pains of ascertaining how many donations of £1,000, anonymous or otherwise, have been given to the metropolitan hospitals, within the last five years. Its list may not be quite complete, but it cannot be far off. These donations appear to have been seventy-five in number, the greater part from anonymous benefactors. In addition, there were gifts, which brought the total up to £94,000. I have just cast my eye upon an appeal on behalf of St. Thomas' Hospital. The new building, it seems, has cost £590,000, exclusive of fittings, museums, furniture, &c. The former had been paid for, and the appeal was for funds to pay for the latter. The response was contributions amounting to £15,000, exclusive of gifts to the hospital and chapel, by the President and others. In the same day's *Times* appeared advertisements stating that the contributions to the Bishop of London's fund, for building churches and supplying the means of worship where needed and called for, amounted to £439,821, and was still progressing; and that the fund for the relief of those who had suffered through the loss of the Captain had reached £56,000. Every week, too, brings before the readers of the public journals, considerable amounts bequeathed by deceased persons to charitable institutions; and if to these we could add the large sums dispensed in private charity, and given to numberless associations which do not find a place among public institutions, the amount dispensed in charity, in the metropolis, alone, would be seen to be immense. And then come local provincial charities, such as hospitals, asylums, dispensaries, and schools of various kinds, in almost every city and town, throughout the United Kingdom —all the fruits of philanthropy. Could we but add the amount of these to the metropolitan charities, the sum would be almost incredible.

Nor can we omit to notice our national poor-rates,

which in the year last past (1871) amounted to no less than £7,644,309, being about £30,000 less than in the previous year. By many, this is not regarded with much complacency, but as a matter of reproach. But, in whatever circumstances our pauperism may originate, the fund raised, and devoted to the relief of the poor, must be held to be a philanthropic fund. It should be remembered, too, by those who reproach us with the number of our paupers, that with no poor-law to be found abroad, or none so lenient as ours, the natural inducement to quit the country is taken away; and that, on the other hand, there is every inducement to the needy of other lands to come here. Thus, it is the fate of England to retain her own poor, and to attract those of other countries. So long as cheap Belgian and German labour is invited hither, we cannot hope to escape the duty of supporting foreign poor, as well as our own. The circumstance that sustenance is here provided for all, and that elsewhere it is not, necessarily draws to our shores the failures and incapables of other countries. The Registrar-General states that every day there land in the United Kingdom 1170 foreigners and aliens. No wonder that our poor are numerous, and our poor-rates heavy. Whether it be more philanthropic to sustain them than it would be to starve them, need not here be said.

But the philanthropy of Englishmen is not confined within the limits of their own island-home. Does a misfortune befall a people in a distant land—are they suffering from war, or fire, or famine, or plague—it is at once suggested, from many quarters, that there is a cry for help; the national spirit is stirred, hearts are warmed, pockets are opened, cheques are drawn, and money flows in from all quarters and all classes. No one pauses to inquire what is the race, or the religion, or the character, or the habits of the sufferers. No matter whether Turks or Parsees, Jews or Christians—they suffer, and the great heart of England promptly sends them aid. I say England, for that is the brood-nest of the Saxon race, which everywhere exhibits the same sympathy and solicitude for the distressed. Many evils exist amongst us—evils taking their rise in the

long rule of an oligarchy—although the last forty years have seen the extinction of many of them. Game laws, land laws, ignorance, able-bodied pauperism, and some other crying evils remain to be got rid of; and now that the reins of power have been taken out of the hands of the oligarchy, we shall get rid of these evils, as the enfranchised classes acquire wisdom and prudence.

I have already spoken of the influence which the propagation of Anglo-Saxon principles has had on the character of war. That it will ultimately suppress war altogether, I do not doubt, for it is as certain as that the sun opens and enlivens the day, that the time will come when the nations "shall beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). Nations are a long time learning the lesson, and submitting to the principles out of which this blessed state of things is to arise; but no one who reads history can fail to see, that though wars are still horrible, they are not now waged with the ferocity they once were. Another thing we see, too; that is, that amidst these sanguinary contests some of the best and deepest feelings of our nature are evoked. During the late war between Germany and France, the deeds of heroism and beneficence performed by multitudes of both sexes, in the perils of the battle-field, tending the wounded and assuaging the sufferings of the dying, will never be forgotten. We were sometimes horrified by reading of devilish atrocities committed by the belligerents on either side. At Bazeilles, for instance, it was reported that the Germans drove the women back into the burning houses, shot children as they fled down the streets, tossed up babies and caught them on the points of their bayonets, and committed other cruelties unknown in civilized countries. Later testimony has happily removed this stigma, which was put upon the German troops, as it has also set aside many other stories of cruelty that were put into circulation. In like manner, the treatment of French prisoners by our German kinsmen was reported to be unfeeling, and in many cases most cruel. These statements are now

found to have been amongst the stories got up to embitter the French soldier against his German foe, as also to blacken the German character. We knew, at the very time these stories were circulating in France, that the Queen of Prussia, the Crown Princess, and numerous Prussian ladies of rank and fortune, left their quiet and luxurious homes, and, donning the dress of sisters of charity, or hospital attendants, devoted their days and nights to visit the sick and wounded, administering such comforts as words of sympathy could convey, and supplying what was needful for those who languished on beds of suffering, making no difference between friends and foes, but rendering to French and German alike. The blessing of many who were ready to perish fell upon their ears, and sank into their hearts, so that they wept with those who wept, and rejoiced with those who rejoiced.

A Parisian correspondent of the *Times*, whose communication appeared in that journal, on the 23rd of August, 1871, describes the treatment which the French sick and wounded prisoners received in Germany, and from that description I make a short extract or two. It appears that after the capitulation of Metz, the Comte de Damas, Chaplain-General of the French forces at that place, applied to the then King of Prussia, now Emperor of Germany, for leave to visit the French prisoners, to afford them spiritual consolation, and to obtain for them such alleviations of their lot as were compatible with their position. The request was immediately granted, and the Comte set off on what he called "his pilgrimage," armed with the fullest powers. Popular feeling was at the time very bitter in France. Metz had fallen. Sedan was doomed. The iron grip of Germany was firm upon the unhappy country, and Gambetta was about to prolong the war. It might, consequently, be expected, that the report of the Comte would have been at once scattered broadcast, if it had in any way tended to confirm the exaggerated statements which were at the time so current, as to the bad treatment of the French prisoners in the German towns to which they had been sent. On the contrary, the Comte had quite a different tale to tell. There were,

at that time, he assures us, about 300,000 prisoners in German hands. At Cologne, there were, 17,000, comfortably lodged in brick huts, with raised floors, weather-proof roofs, and good and well-constructed German stoves. Of those who were wounded and in hospital, the Comte writes:—"It is difficult for them to content themselves with the ordinary distributions of food. Accordingly, the sisters undertake to make five a day At one time it is coffee, at another chocolate, or soup, or roast meat. The same labour is renewed every day, with the same ardour, and we left Cologne with our hearts consoled." At Stettin, there were 17,000 prisoners, who unanimously spoke in the highest terms of the German officers under whom they were placed. At Posen there were 10,000 prisoners, and at Glozau 13,700; and it seems that in these Polish towns so much sympathy was shown to the French, by the population, that the Prussian officers in charge of the convoy had considerable difficulty in maintaining order. Nevertheless, the Comte reports, all was done that was possible to render the hard lot of the captives endurable. "These men have met danger bravely," said the Prussian authorities; "it were unjust to let them suffer now." At Glozau there were some children, followers of the French camp, whom the victorious army had not found it in its heart to leave to starve. "God," writes the Comte, "has given these little ones a father, in the leader of the Prussian battalion, who looks after them with tender solicitude. This superior officer has ordered the subalterns to look after their education. He superintends their play. He even chose to distribute toys to them on Christmas night." Surely, this good old soldier has his reward laid up for him! In general, the Comte goes on, "I am struck with the way in which the heads of authority look after the soldier. These gentlemen, sometimes very stiff at first, are amimated by real solicitude for their inferiors." At Posen, he found an order recalling him to Berlin. He was full of uneasiness, lest his mission was about to be stopped; but it was only a letter from the War Minister, requiring from the prelate, in the name of the king, his word, as a gentleman and a priest, never to discuss any

political or military questions with the prisoners. He said :—"A very easy promise to make, for, in truth, these poor fellows have more need of the bread of the Word of God than of fine phrases about chassepots or breechloaders, or even about European equilibrium. With this easy condition they were willing to let me collect the prisoners together, wherever I went, and even sent orders to that effect to the Commanders." At Glatz, he found a colonel who looked after the French prisoners as if they were Prussian soldiers. He distributed among them shirts, shoes, and the pieces of cotton and woollen stuff in which the Prussian soldier wraps his feet; and he asked the French Government whether they would not send them cotton vests and drawers. At Neisse, where he found 14,000 prisoners, he was told that the General in command came himself to see that the men wanted for nothing, and that their rooms were well warmed. And so he concludes his report, with several other striking instances of personal kindness, to which he himself had been an eye-witness.

This, be it remembered, is the testimony of a Frenchman, speaking of the treatment his fellow-citizens received at the hands of the enemy, into whose power they had fallen. In old times, says the *Echo*, referring to this report, no prisoners were made. Plato, the most humane of all the Greeks, declares that the man who is coward enough to allow himself to be taken alive, deserves no consideration. If a whole batch of prisoners was made at a swoop, they were either butchered at once, or else shipped off as slaves; while the side which remained in possession of the field wandered over it, and deliberately put the enemy's wounded to death. All this has changed, and when we look at the conduct of the Prussians, who suddenly found themselves obliged to feed, lodge, clothe, and warm more than 300,000 prisoners, all of whom were ragged, hungry, broken down, and destitute, many wounded sorely, and not a few at the point of death, we are filled with admiration, and may surely feel gratified to find in them so noble a trait of the Saxon character. The Goths are represented, in most histories, as a wild and ferocious people, warring as barbarians war, and showing no

mercy. In those days war was, indeed, a sanguinary thing; but it must be borne in mind, that while historians describe the Goths as the most civilized of the northern tribes, their armies were joined by many barbarous tribes who ran into great and dreadful excesses, the blame of which the Goths have generally borne. Since the fifth century, however, those noble qualities for which even the Romans gave them credit, have exhibited the Goths as a generous people; and, as Anglo-Saxons, having no superiors.

While thus recounting the philanthropic and benevolent deeds of our race, I am not forgetful that there is another side to the picture. I have already said, we have much ignorance, much vice, and much misery amongst us, which challenge the attention of all who are capable—and who is not?—of aiding in their suppression. Much of the ignorance, and much of the vice and crime which are its natural fruits, will be removed by the Education Act of 1871, and by the extension of the Factory Acts to all children employed in trades and other occupations; while the modifications made, from time to time, in the Poor Law are bringing it much more in harmony with the national character for sympathy and benevolence. We have much to do before we shall fully recognise our obligations and faithfully discharge them. But we are going forward. Meanwhile,

> "Let us all be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labour and to wait!"

CHAPTER XXIII.

MILITARY AND MARITIME QUALITIES OF THE ANGLO-SAXONS.

ONE is sometimes startled by the very opposite qualities that are united in the same person or the same race. In the Saxon race, this is especially noticeable. You shall sometimes, and not unfrequently, find a noisy boasting bully sneak away if but a comparative child

bravely rebuke his brutality; and you shall find a hero of indomitable courage exhibiting the tenderness and sympathy of a woman. Who forgets Falstaff? Who remembers not Havelock? As Emerson says, "The English delight in the antagonism which combines in one person the extremes of courage and tenderness. Nelson, dying at Trafalgar, sends his love to Lord Collingwood, and, like an English school-boy that goes to bed, says, 'Kiss me, Hardy,' and turns to sleep. Lord Collingwood, his comrade, was of a nature the most affectionate and domestic. Admiral Rodney's figure approached to delicacy and effeminacy, and he declared himself very sensible to fear, which he surmounted only by considerations of honour and public duty. Clarendon says the Duke of Buckingham was so modest and gentle that some courtiers attempted to put affronts on him, until they found that this modesty and effeminacy was only a mask for the most terrible determination. And Sir James Parry said of Sir John Franklin, that if he found Wellington Sound open, he explored it; for he was a man who never turned his back on a danger; yet of that tenderness that he would not brush away a mosquito. Even for their highwaymen the same virtue is claimed, and Robin Hood comes to us described as the gentlest thief."

A people who unite in themselves these qualities, are not formed to be conquered and subdued. They know, as the writer just quoted says, "where their war dogs lie. Cromwell, Blake, Marlborough, Chatham, Nelson, and Wellington are not to be trifled with, and the brute strength which lies at the bottom of society, the animal ferocity of the quays and cockpits, the bullies of the costermongers of Shoreditch, Seven Dials, and Spitalfields, they know how to wake up."

Was anything like this predicted of Israel? Was Israel, after its dissolution as a kingdom, to become a powerful people, in the presence of all the nations, withstanding and overcoming all who should rise up against them, and compelling an acknowledgment of their superiority, while they evinced an all-embracing sympathy and benevolence? We have seen that it was thus predicted; and we have seen, in part, the

fulfilment of the predictions, in tracing the progress westward of the Getæ, or Goths, from their settlements on the Euxine, their conquests in the Roman Empire, and their settlement in these islands. They were to be "terrible" in their anger, when attacked by others. They were to be exposed to great vicissitudes of success and loss, but they were not to be finally conquered. It was said to them, several years after they had been carried into captivity, "Fear them not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing. and they that strive with thee shall perish. . . . ; They that war with thee shall be as nothing, and as a thing of nought" (Isaiah xli. 10-12). I know that many revolt from the idea, that God, in His moral government of the world, uses peoples, as He does His angels, to execute His judgments, and to effect those changes in the condition of nations recorded on the pages of history, and which the devout student discovers to be indispensable to the fulfilment of His final purpose, which is the happiness of the creation. But I think it is impossible to read history, with a mind open to conviction, and not discover in it the hand of God. No doubt much will be inexplicable and irreconcilable with our imperfect ideas of His justice and mercy, but the historical facts remain, and if they are properly weighed, and their results carefully gathered up, and estimated in their relation to the world at large, there are few cases in which it will not be seen, that, however startling and distressing the occurences in themselves may appear to have been, mankind has, upon the whole, been benefitted by them, in the foundation they have laid for an improved condition of things. It will be difficult for those who deny the moral government of the world to account for this fact, while those who admit the moral government of the world, find no small consolation in wading through the darker pages of history. Well, then, Israel was to be not only invincible, putting to shame all who might contend with her;

she was to subdue peoples, and to bring them into subjection to her. "Behold I will make thee a new sharp threshing instrument; a new corn-drag armed with pointed teeth: thou shalt thresh the mountains, and beat them small, and shalt reduce the hills to chaff; thou shalt winnow them, and the wind shall bear them away; and the whirlwind shall scatter them: but thou shalt rejoice in the Lord; in the Holy One of Israel shalt thou triumph" (Isaiah xli 15, 16). From the beginning it was foretold that they were to possess the gate of their enemies; and subsequently it was said that nations should bow down to them (Genesis xxii. 17, xxiv. 60, xxvii. 29). And then, and long after, even while they were in captivity, it was declared that they should "trample on princes like the mortar, even as the potter treadeth out the clay" (Isaiah xli. 25); and still more emphatically, and with more particularity, Jeremiah says, "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations; and with thee I will overthrow kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and its rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maiden; I will also break in pieces the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers" (chap. li. 20-23).

Let any one read "The Rise and Fall of the Roman Empire," "The great European Battles," and the "History of India," and see in them how far these prophecies and promises have been accomplished in the Saxon race. And let him also look at the progress and issue of the late terrible war between the Germans and the French, and therein see how, "Through Thee, they shall thrust down their enemies, and in Thy name trample on those who rise up against them." These are the same people, descendants of the old Getæ (Israel), against whom the Romans so long fought in vain, and who, after a war of centuries, were broken

to pieces by them. In the old empire, the rumour ran, that there was never any that meddled with them that repented it not. The Roman legions, during the last century of the commonwealth, and in the first of the empire, assailed and subdued Gaul, Britain, Rhœtia, Vindelicia, and Pannonia. One people alone of all the European nations that Rome attacked, maintained their independence. These Goths, or Germans, as they came to be called, conquered and dismembered Rome's Western Empire; but it was still more to their glory that they resolutely withstood her, when in the very zenith of her power; when there went forth a decree from Cæsar Augustus that "all the world should be taxed;" and when the earth seemed almost void of independent nations.

The Germans extorted the respect as well as the fear of Rome, by their indomitable valour in maintaining their independence, not less than by their domestic virtues, and the free, but orderly, spirit of their internal governments. For ages, the power of this race was dreaded; nations bowed down to them, and kings submitted to them. Long after their conquests in the Empire, the fleets of Norway and Denmark grieviously vexed all Western Christendom; and after Charlemagne's death, a large province in the north of France was ceded to them, and they became the civilized and Christianized chivalry of Normandy. This is the people that was carried captive by the Assyrians into those regions in the north of Europe where we first found them, and whence we have traced them coming westward, by the marks they left in their progress, and which exist at this day. They have subdued many nations, but they are not to be subdued. Nations may make war upon them, but they are not to fall. The Lord their Redeemer says, "Whosoever shall gather together against thee shall fall, for thy sake; no weapon that is formed against thee shall prosper." "All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil; and all they that prey upon thee shall be a prey" (Jeremiah xxx. 16.) These prophetic promises, be it

remembered, have reference to Israel, and not to Judah; and they have been to a considerable extent fulfilled in the history of the Saxon race. The Norman conquest of England presents no difficulty, for the Normans were of the same Saxon race.

But England, to maintain her high position, must be mistress of the seas. Situated in the midst of nations, some of whom envy her power and regard her greatness and wealth with jealousy; she has sedulously to guard her shores, and while ever putting forth efforts to promote and maintain peace among other nations, she has to be on the alert, lest herself should be taken at a disadvantage. It is a remarkable fact, in relation to the theory I am maintaining, that Israel, to the exclusion of Judah and Benjamin, the two tribes who united when the revolt took place, was educated in maritime affairs. The inheritances of Dan and Ashur lay along the shores of the Mediterranean, and it was, no doubt, with the seamen here trained that Hiram's servants, "who had knowledge of the sea," sailed, when Solomon's ships made a voyage to Ophir, and fetched gold (1 Kings ix. 28.) That Israel, after her captivity, was to become a maritime people is obviously implied in those prophecies and promises which give her possession of THE ISLANDS of the seas, and colonies and settlements in both hemispheres. Those colonies and settlements could not have been acquired by any but a maritime people. "The abundance of the sea" (Isaiah lx. 5) could not have been given to any other people. It has been given to the Anglo-Saxons; and the world concedes to them pre-eminence on the seas. It is said that Charlemagne, one day, looking out of a window in a town of Narbonnese Gaul, saw a fleet of Northmen cruising in the Mediterranean, and then entering the port of the town, creating great alarm. As they went out to sea again, the Emperor gazed after them, his eyes bathed in tears, "I am tormented with sorrow," he said, "when I foresee the evils they will bring on my posterity." His forbodings were not without good reason. The Anglo-Saxons took after their kindred Norsemen. "As soon as this land got a hardy people

into it," says Emerson, "they could not help becoming the sailors and factors of the globe. From childhood, they dabbled in water; they swam like fishes; their playthings were boats. In the case of the ship money, the judges delivered it for law, that England being an island, the very midland shires therein are all to be accounted maritime;" and Fuller adds, "The genius even of land-locked countries driving the natives with maritime dexterity." As early as the Conquest, it is remarked, in explanation of the wealth of England, that "its merchants traded to all countries."

CHAPTER XXIV.

VICISSITUDES IN ANGLO-SAXON HISTORY.

We have glanced at the military and maritime qualities united in the Anglo-Saxon race, by the exercise of which they have asserted and maintained their high position amongst the nations of the earth. Notwithstanding the comparatively small extent of their home-territory, and the inferiority of their military strength and appliances, they have achieved the conquests and hold the possessions already described. What they have lacked in the numerical strength of their armies, they have made up in their wonderful pluck and endurance. They are brave in fight, and heroic in suffering. No privations or discomforts have sufficed to make them succumb in the face of an enemy, however numerous and powerful, or advantageously circumstanced he might be. They have "supreme endurance in war and in labour;" and their kindred in Germany and in America exhibit the same invincible strength and heroism, and the same self-sustaining qualities.

One of the most ardent desires of the first Napoleon was to secure the alliance of England, believing that France and England united might rule the world. But it was not to be. The pre-eminence was reserved for the Saxon; and England, Germany, and America—one race—now rule the world. To England it has been

given to occupy the more prominent part in diffusing the truth, for the preservation and promulgation of which Israel was selected, and for the accomplishment of which, power and independence were indispensable. Accordingly, the Anglo-Saxon history is a continuous record of triumphs over difficulties, and of conquests over the opposing powers of darkness and oppression. On this I must be permitted to quote the testimony of one of a rival race, the Abbé Milot, a French Roman Catholic and professor, to whom I have before referred. In the preface to his "Elements of the History of England" he thus writes, and although his sketch is tinctured by the bias which we might expect in one so far removed from us in race and religion, his admiration for our character and achievements was not overcome by his predilections and prejudices :—

"No modern history, it must be confessed, presents to our view so great a number of striking pictures as that of England. We see here a people free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions. Depressed by the arms and the despotism of the ambitious William, Duke of Normandy; gloriously governed by Henry the Second, the most powerful monarch of Europe, though embroiled with the Church; they groaned afterwards under the tyranny of King John; and this very tyranny procured them the Great Charter, the eternal basis of their freedom. The English then imposed their crown on France, drove out the French prince they had called to the throne, and became the terror of the monarchy of Clovis, which seemed on the point of submitting to the yoke. But France, at length, after an interval of calamity and madness, called forth its resources, recovered its ancient glory, inseparable from the cause of its kings; triumphed over a haughty enemy, whose victories were the fruit of our fatal dissensions; and to revenge itself had only to leave its enemy a prey to dissensions still more cruel. Two rival, but kindred, houses, impelled to arms by rage and ambition, snatched from each other's brow a diadem drenched in blood; princes assassinated princes; the people

massacred each other for the choice of a master, and England became a theatre of anarchy and carnage. Under the Tudors we see tranquility restored, and the national strength augmented; but liberty destroyed. A prince, violent and capricious, habituates to the chains of despotism this proud and restless nation. He domineers over religion itself; and Rome, for having opposed him, loses, at one below, a kingdom which had ever been one of its most fruitful sources of services and of riches. Mary attempts, in vain, to restore, by severe punishments, a worship which, having truth for its basis, ought to subdue minds by no arms but those of persuasion. She succeeds only in making inconstant hypocrites, or inflexible fanatics; she renders for ever detestable herself and the faith she wishes to establish. At length Elizabeth reigns. Her genius enchains fortune, fertilizes the earth, animates all the arts, opens to her people an immense career of commerce, and fixes in the ocean the foundations of the English Dominion. Continually surrounded by enemies, foreign or domestic, she defeats conspiracies by her prudence, and triumphs over the forces of Philip the Second by her courage. Happy had she known how to conquer her own heart, and to spare a rival, whose blood, alone, tarnishes her memory! But how impenetrable are the decrees of Heaven! The son of Mary Stuart succeeds to Elizabeth; the scaffold, on which his mother received the stroke of death, serves him as a step to mount the throne of England, from which his son is destined to be precipitated, to expire also on a scaffold. It is at this period we see multiplying before our eyes those celebrated scenes of which the universe furnishes no example: an absurd fanaticism forming profound systems of policy, at the same time that it signalises itself by prodigies of folly and extravagance: an enlightened enthusiast, a great general and statesman, opening to himself, under the mask of piety, the road to the supreme power; subjects carrying on judicially the trial of a virtuous monarch, and causing him to be publicly beheaded, as a rebel. The hypocritical author of all this, reigning with as much glory as power; making himself the arbiter of crowns,

and enjoying, even to his tomb, the fruits of his tyranny: the Parliament—the slave of the Tudors, the tyrant of the Stuarts, the accomplice and dupe of Cromwell, exercising the noblest right which men can possess over their fellow-creatures—that of making laws, and maintaining their execution. At length, from this chaos of horror, comes forth a government which excites the admiration of Europe. A sudden revolution again changes the face of affairs. The lawful heir is acknowledged; his stormy reign develops the sentiment of patriotism; the imprudence of his successor alarms the national spirit of liberty; his subjects revolt; they call in a deliverer; the Stadtholder of Holland dethrones, without bloodshed, his timid and irresolute father-in-law; the usurpation is established by the sanction of the laws; but those very laws impose conditions on the prince, and whilst he holds the balance of Europe, his will is almost without force in England. After him a woman presides over the destinies of nations, makes France tremble, humbles Louis the Fourteenth, and covers herself with immortal glory, by giving him peace, in spite of the clamours of an ambitious cabal. Anne, with less talent and more virtues than Elizabeth, has merited one of the first places among great monarchs. The sceptre passes again into foreign hands, complicated interests embarrass the government, and the British Constitution seems declining from its original principles."

The averment with which the Abbé concludes is true. Upon the death of Anne, George, Elector of Hanover, was proclaimed king. The Whigs having thus secured their object, the Tories opened a correspondence with "the Pretender." The West of England and Scotland, rising, proclaimed Charles Stuart king, and a day was fixed for his coronation. But the Whigs again triumphed. The Pretender and many of his distinquished adherents escaped to France, and the Hanoverian family was established on the throne. The party contests of the Whigs and Tories, however, waxed fiercer and fiercer; and in the time of George the Second, bribery and intimidation were uncrupulously employed by one party to put down the other, so

that Parliament became a hotbed of corruption, and the instrument of aristocratic misrule and violence. The electoral system was an impudent sham, employed for the purpose of maintaining and strengthening the power of which the aristocracy had possessed themselves. As Sidney Smith wrote, "The country belongs to the Duke of Rutland, Lord Lonsdale, the Duke of Newcastle, and about twenty other holders of boroughs. They are our masters." So far was the House of Commons from being a representation to the people, that when Pitt informed the king that the House of Commons desired his mercy to be exercised in favour of Admiral Byng, his Majesty replied, "You have taught me, sir, to seek for the popular opinion elsewhere than in the House of Commons." In the few boroughs that were not absolutely ruled by the aristocracy, bribery and intimidation formed the "constitutional" power. Foote, in one of his comedies, makes an elector say, when I first became an elector I got only thirty guineas for a pair of knight's boots, whereas my neighbour, for just the same affair, had the luck to receive a fifty-pound note for a pair of wash-leather breeches." This was only a fair representation of parliamentary corruption. In 1790, a gooseberry-bush was sold, during an election, for £800. The polling, in case of a contested county election, lasted forty days, during which time the public-houses were thrown open, and the candidates paid for all that was therein eaten or drank. In 1767, Lord Chesterfield wrote to his son, that rotten boroughs were to be had for from £3000 to £5000; but they soon rose to £9000, and then very much higher, for, at the election of 1794, Gatton fetched £70,000, and Lord Monson is said to have given as much as £180,000 for it. To bribery was added coercion; and Court influence made itself felt by the withdrawal of custom, or the dismissal of functionaries. What was done in the Palace was done elsewhere, and wherever intimidation or coercion could be substituted for bribery, it was unsparingly used. And all this was openly defended in Parliament itself, as necessary for the well-being of the country. "According to the

theory of the Constitution," said the Earl of Chatham, "there should be a constant connection between the representatives and the electors. Will any man say that this connection now exists?" Speaking of the close boroughs, he said, "They are the rotten parts of the Constitution, but, like the evils of the body, we must bear them patiently—we must carry them about with us; the limb may be mortified, but amputation would be death." And Burke declared that the Parliament was still, and ever had been, exactly what it should be; and that whoever wished to reform it would be attempting to overthrow the Constitution.

It needs hardly be said, that the result of this state of the parliamentary "representation," as it is called, was to place the millions at the mercy of the upper ten thousand. This was described by Lord Erskine, in alluding to the trial of Hardy for high treason, he having been his counsel. Referring to the pressure against which he had to contend, he said, "Under all this I could have looked up for protection, in other circumstances; I could, as defending one of the people in a fearful extremity, have looked up to the Commons of England, to hold a shield before the subject, against the Crown; but in this case, I found that shield of the subject a sharp and destroying sword, in the hands of the enemy—the protecting House of Commons was itself, by corruption and infatuation, the accuser, instead of the defender, of the subject: it acted as an Old Bailey solicitor, to prepare briefs for the Crown, and that in a case which the judges declared to be so new that they were obliged to try experiments in the legal constitution, to find a way of trying it."

The power of the aristocracy, as exercised through their landowning, and their control over the legislature, was such as can now scarcely be conceived of. As Emerson remarks, "The Selwyn correspondence, in the reign of George the Third, discloses a rottenness in the aristocracy which threatened to decompose the State. The sycophancy and the sale of votes and honour, for place and title; lewdness, gaming, smuggling, bribery, and cheating; the sneer at the childish indiscretion of quarrelling with £10,000 a

year; the want of ideas; the splendour of the titles, and the apathy of the nation are instructive, and make the reader pause, and explore the firm bounds which confine these vices to a handful of rich men. In the reign of the Fourth George, things do not seem to have mended, and the rotten debauchee let down from a window, by an inclined plane, into his coach, to take the air, was a scandal of Europe."

This might seem to have been enough to sink the nation into a slough of despond; but, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness" (Isaiah xli. 10). Through all insurrections, and intrigues, and political and religious corruption; through wars and conspiracies, the nation has been borne, and we have lived to see the day in which the buttresses raised to preserve aristocratic rule and misrule, and all the exclusive privileges which they had taken to themselves—monopolising not only the seat of power, with all its appendages and emoluments, but the great seats of learning also—colleges and universities—are being thrown down, one after another, and all classes are taking their proper places within the portals of the Constitution, while the foundations of that glorious edifice are being so enlarged and strengthened that we may foresee the time when it shall be said of the race, "Behold, I will lay thy stones with fair colours, and thy foundations with sapphires: and I will make thy battlements of rubies, and thy gates of carbuncles: and the whole circuit of thy walls shall be of precious stones; and all thy children shall be taught by Jehovah; and great shall be the prosperity of thy children. In righteousness shalt thou be established. Be thou far from oppression; yea, thou shalt not fear it; and from terror, for it shall not approach thee. . . . . Whosoever is leagued against thee shall come over to thy side. . . . . Whatsoever weapon is formed against thee it shall not prosper; and against every tongue that contendeth against thee thou shalt obtain thy cause. This is the heritage of Jehovah's servants, and their justification from me, said thy Jehovah" (Isaiah liv. 11-17).

CHAPTER XXV.

MONETARY POWER OF THE ANGLO-SAXONS.

THE money-power of the Saxon race is one of the most noticeable traits in their character. The scale of living amongst their industrial classes is much higher than is to be found among either Celts or Franks. They feed better, clothe better, are housed better, and their social habits ensure them comforts and luxuries to which the other races are comparative strangers. But while the Saxons thus expend more upon themselves than others do, they save more money; that is, accumulate more than any other peoples. What enormous sums England, America, and Germany have expended in wars during the last century, and yet what a mass of accumulated wealth they each possess! England stands first in this, as in most other things. "In spite of her huge National Debt," says Emerson, "the valuation mounts. During the war, from 1789 to 1815, whilst Englishmen complained that they were taxed within an inch of their lives, and by dint of enormous taxes were subsidizing all the Continent against France, they were every year growing rich, faster than any people ever grew before. It is their maxim, that the weight of taxes must be calculated, not by what is taken, but by what is left." The creation of wealth in England, during the last century, is a main fact in modern history. The wealth of England determines prices all over the globe. All things, precious, or amusing, or useful, or intoxicating, enter into her commerce, and are floated to London. Some English private incomes reach, and some exceed, £250,000 a year. A hundred thousand mansions adorn the land. All that can feed the senses and passions; all that can succour the talent, or increase the comfort, of the intelligent middle classes, who never forego anything for their own consumption; all that can gratify taste or secure enjoyment, is in the open market. Whatever is excellent and beautiful in civil, rural, or

ecclesiastical architecture—in fountain, garden, or grounds, the English nobleman crosses land and sea to obtain, or to copy at home. Such a wealth has England earned—ever new and augmenting. But the question suggests itself, "does she take the step beyond; namely, to the wise use in view in the accumulated wealth of nations? We estimate the wealth of nations by seeing what they do with their surplus capital." Well, we have seen that a part of her wealth goes to establish schools and hospitals, and in a thousand other ways to minister to the minds and bodies of those who need it. Hundreds of churches, schools, hospitals for every ailment to which humanity is liable; with asylums for the deaf, the dumb, the blind, the idiot, and the mad; and refuges for sorrowing Magdalens and penitent thieves; and beneficent societies for helping the aged, the crippled, and the temporarily embarrassed, abound. But after having dispensed so largely as England does, in this way, she has so much left in hand that she supplies the world, or any part of it, with all the money it requires. But to this I shall more particularly speak further on.

Whence, we may ask, is all this wealth obtained? Chiefly from our manufacturing and mercantile industry. The products of our labour are estimated at between seven and eight hundred millions *sterling* a year. Our foreign commerce is so vast that the declared value of the exports exceeds £220,000,000 a year. During the first seven months of 1871, their declared value was £121,455,961. The sums passed through the Bankers' Clearing-house in the city of London—the centre of this commerce—amounted, in the first six months of the year, to £2,205,549,000. If I had the materials at hand to give, approximately, the sum of the accumulated *savings*, only, of England, America, Germany, and the rest of the Saxon nations, the figures would be bewildering. I have adverted to the superior condition, as regards the various comforts of life, which characterizes the Saxon peoples, especially the Anglo-Saxons, and, above all, England and her colonies. An English artizan, an English labourer of any description, in his home-land, in America, or in Australia, consumes

much more than the artizan or labourer of any other race does; and the middle classes live much more freely and luxuriously than those of other peoples. But while they all thus live, they do not consume all they acquire. They have a surplus, as savings' banks, benefit societies, of various kinds, freehold land societies, life insurance companies, and stocks and shares of all descriptions testify; for while savings' banks, benefit societies, and some other descriptions of investments are almost wholly sustained and derive their funds from the middle and working classes, these classes also invest a comparatively large amount in British and Foreign Funds. "Foreign Stocks"—that is, money lent to foreigners—is a familiar phrase; for although foreigners have borrowed so freely, that, after all they have repaid, they still owe no less a sum than £2,800,000,000, the greater part of it to England, they are continually coming for more, and are never sent empty away. Nor have they to wait long for what they ask. A loan is announced for some State in the Old World, or the New, and the subscriptions so pour into the banks appointed to receive them, that the usual thing is for many millions more than are required to be offered, in a week, sometimes in a day; the applications for permission to lend to the borrower being so numerous that an applicant is not permitted to contribute more than a half, or a third, or less than that, of what he offers. So enormous are the loans, that the amount of interest paid upon them, in England, alone, sometimes exceeds five or six millions sterling in a single month. And while we have thus lent, and are still lending, the amount of unemployed capital is often so great, that, though offered, on loan, at from 2 to 3 per cent., borrowers cannot be found.

The Saxons never go to the Celts or the Franks, to borrow. To them they are ever lenders. They borrow amongst themselves—Germany and England are large creditors of the Americans, their kinsfold; and England has sometimes, not often, helped the Germans, her kinsfolk. England herself has, in times past, borrowed largely; but it has been the State borrowing of the nation—the rulers borrowing of the people; for

although a considerable amount of British Stocks is held by foreigners, it is not because we borrow the money from them, but because they, having such confidence in our resources and our honesty, have purchased the securities from those who originally held them, as securities a long way a-head of anything they could find elsewhere. The chief ground of this confidence is the unswerving rectitude of the English character. I have quoted Emerson two or three times, as describing traits in the English character, and I quote him once more, because, not being an Englishman, he cannot be supposed to speak under the bais with which an Englishman might be supposed to speak of his countrymen's character. He says:

"They have a national singleness of heart, a name which has a proverbial significance of sincerity and honest meaning. The arts bear testimony to it. In old sculptures and illuminated missals, the faces of clergy and laity are charged with earnest belief. Add to this hereditary rectitude, the punctuality and precise dealing which commerce creates, and you have the English truth and credit. The Government strictly performs its engagements. The subjects do not understand trifling on its part. When any breach of promise occurred in the old days of prerogative, it was resented by the people as an intolerable grievance. And, in modern times, any slipperiness in the Government, in political faith, or any repudiation or crookedness in matters of finance, would bring the whole nation to a committee of inquiry and reform. Private men keep their promises, never so trivial. Down goes the flying word on their tablets, and it is as indelible as Doomsday Book. Their practical power rests on their national sincerity. They are blunt in saying what they think; sparing of promises; and require plain dealing of others. They will not have to do with a man in a mask. 'Let us know the truth. Draw a straight line, hit whom and where it will.' To be king of their word is their pride. When they unmask cant they say, 'The English of this is' so and so; and to give the lie is the extreme insult. The phrase of the lowest of the people is, 'Honour bright;' and their vulgar phrase

—'His word is as good as his bond.' They hate shuffling and equivocation; and the cause is damaged, in the public opinion, on which any paltering can be fixed. An Englishman understates, avoids the superlative, checks himself in compliments, and alleges that one cannot speak in the French language without lying. They confide in each other. English believe in English. The French feel the superiority of this probity. The Englishman is not springing a trap for admiration, but is honestly minding his own business. The Frenchman is vain. Madame de Stael says that the English irritated Napoleon, mainly, because they had found out how to unite success with honesty."

Have we any intimations in the ancient prophecies of the wealth and monetary power of the Israelitish race? We certainly have, although these prophecies are not so numerous as those of many other traits in their character, which I have already produced, and which we have found to be the characteristics of the descendants of the Getæ, of which the Anglo-Saxons constitute the chief branch, and which characteristics are not to be found in any other people on the face of the earth. The prophet Hosea, after exhorting Israel, in the midst of the calamities into which she had fallen through her iniquities, to return to the Lord in prayer and supplication that He might take away her iniquity and receive her graciously, pronounces the Divine promise thereon, not only of spiritual blessings, but of abundant and diversified temporal ones, also: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread; his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea xiv. 1-6). This imagery was familiar to the people, who could not mistake its meaning, but who would interpret it as a sure prophecy of their secular as well as of their spiritual prosperity; and no selection or accumulation of Oriental metaphors could more vividly describe the future flourishing condition of the people of whom the words were spoken. But it is to the great prophet of the restoration and future of Israel that we must turn for an amplification of these prophetic promises. In Isaiah lx., we find a

long and beautiful description of Israel's future prosperity and final restoration, uttered while she was yet in captivity : "The riches of the sea shall be poured in upon thee ; the wealth of the nations shall come unto thee . . . . . all of them from Saba shall come : gold and frankincense shall they bear . . . . . thy gates shall be open continually ; by day or by night they shall not be shut . . . . . Thou shalt suck the milk of nations ; even by the breast of kings shalt thou be fostered. Instead of copper I will bring gold ; and instead of iron I will bring silver ; and instead of wood brass ; and instead of stones iron . . . . . The little one shall become a thousand ; and the small one a strong nation."

The chapter in which these extraordinary promises are made, has, no doubt, to receive a much more comprehensive and glorious fulfilment, in the progress of time, for it stretches onward until the restoration of the tribes, and their re-establishment in their own land, where they are to become the praise, or admiration, or wonder, of the whole earth. The history of the world, which records the fulfilment of the roll of prophecy, so far, shows that all things are brought about by the employment of human agency, and therefore in a gradual, and, sometimes, in an almost inperceptible manner. We read of few sudden and apparently miraculous changes in the history of nations. They rise and fall by degrees—by gradually advancing or retrogressing steps. And this gradual advance appears to be destined for the chosen people. Their growth in numbers, in power, and in wealth will furnish the means for consummating the Divine purpose, in their final and unparalleled exaltation. No one can read the history of the Gothic race, and take note of its wonderful progress, its mighty achievements, and its present and advancing position in the world, without a conviction, if the subject be duly reflected upon, that it is destined for some great purpose in the order of the Divine economy. How well the passages I have quoted from the prophet Isaiah describe a wealthy mercantile people—a people trading largely with foreign countries, exchanging their metals and

other commodites for silver and gold, and growing wealthy thereby—must be obvious to all who read them. The nations and their kings are to pour their wealth into their lap, so that "the little one shall become a thousand, and the small one a strong nation;" the sons of strangers building up their walls, and their kings ministering unto them.

But what was Israel to do with her wealth? As we have seen, she was to unloose the bonds of oppression; to give slaves their freedom; to clothe, feed, and house the destitute poor; in a word, to help all who were cast down, and comfort all who were distressed. And what was she to do with her superfluous wealth? She was to lend it to others.

One of the rewards of obedience, especially of consideration for and bounty to the poor, promised to the collective descendants of Jacob, was that they should be so largely blessed—blessed in their storehouses, and in all that they set their hands to; so plenteous in goods, in the fruit of their body, in the fruit of their cattle, and in the fruit of their ground, that they should lend to many nations, and borrow of none (Deut. xv. 6, xxviii. 12). This, it must be admitted, is so extraordinary a prophetic blessing—a thing so unlikely to come to pass in the history of a people not then formed into a nation, whose views of territorial occupation were confined within very narrow limits, and who, as a nation, were to have but little intercourse with other people—that no impostor would have ventured to utter it. But there it stands recorded, in two several places, amongst the especial blessings that were predicted of His people by the great and inspired Lawgiver. It obviously implies that the people of whom it was spoken, though then just escaping from slavery, poor, despised, and opposed by all the nations whose path they crossed, should exceed all others in accumulated wealth. Other nations would require monetary assistance from without, but these, never. On the contrary, they were to lend all others. They were not only to possess abundance, but of their superfluity, they were to lend to all others. That this was said of them as a nation, and not as individuals, is clear, for

all the blessings and curses pronounced in these two chapters, were addressed to them in their collective or national character; as is also clear from the terms in which the borrowers are spoken of—"nations;" and what I have already said as to the amount of foreign debts, the greater portion of which is owing to England, shows the literal fulfilment, in a most remarkable manner, of this most remarkable prophecy, and identifies the Anglo-Saxons with the people of whom it was spoken.

CHAPTER XXVI.

THE SEED OF ISRAEL TO BE A DISTINGUISHED PEOPLE.

NOTWITHSTANDING the space I have occupied in exhibiting what I consider to be some of the proofs to be found in history of the identity of the Gothic race, especially of its great Saxon branch, with the Ten Tribes of Israel, I have by no means exhausted them. There are other points of identity which will present themselves to the student, and which, if not so striking as those I have selected, are sufficiently so to suggest that proofs of Israel's identity with the Saxon race are to be found in great profusion in sacred scripture and in profane history. If they are not proofs of the identity of the Saxons with "Israel," "Ephraim," or the "Ten Tribes" so long supposed lost, they exhibit a number of coincidences of the most extraordinary kind known in ancient or modern times. No believer in the history of the Hebrew race, from the call of Abraham to the overthrow of the kingdoms of Israel and Judah, and the final overthrow of the latter by the Romans, in the first century of the Christain era, can, I think, reconcile to himself the idea, that ten-twelfths of that people, who had been chosen by the Almighty to preserve, as in a sacred depository, the knowledge of His being and worship—when all the world had plunged into the darkness and licentiousness of idolatry

—and whose preservation, restoration, and final and unparalleled glory, as a people, occupy so large a portion of the prophetic writings, were destined to be kept out of sight—"lost"—in no way employed in bringing about that emancipation, restoration, and universal dominion so emphatically and reiteratedly predicted of them, as to constitue, as it were, the central page of prophecy. The two tribes known as Judah, or the Jews, are not "lost," but are, and have been for nearly two thousand years, the witnesses, all over the world, of the truth of those terrible prophecies which foretold the punishment, dispersion, and affliction that should follow upon their persistent violation of the Law, and rejection of the Divine promises. With a conviction of their obligation to keep the Law, but unable to do so,—as outcasts from their land, and destitute of an altar and of a sacrifice, Judah, or the Jews, wander abroad, sighing and praying for a return to the land of their forefathers. But while Judah is thus answering one of the great purposes of God, in testifying to the verity of the Word that was written so many ages ago, can it be believed that Israel, of whom it is written, "O, Israel, thou hast destroyed thyself, but in me is thine help, I will be thy king: where is any other that may save thee in all thy cities?" (Hosea xiii. 9, 10), and of whom, also, so many and such wonderful things are predicted, as to themselves and as to their relations with the nations—can it be believed that these were to be as a light put under a bushel, for the space of 2500 years, and then, in some miraculous way, to come forth as a numerous people—a great people, possessing the Islands—a people unto whom kings shall bow down, into whose lap the nations shall pour their riches, and at whose foot-stool they shall do homage? This is not the way in which the Almighty has been found, in past history, to govern the world. Progression seems to be the Divine law; and it is exhibited in nations as in individuals. Under the Divine guidance, men and nations prepare themselves to occupy the place and do the work which tend to the consummation of the Divine purpose in relation to the human race; and it is reasonable to believe,

independently of all predictions pointing in that direction, that during the time the world and the church have been fancying the Ten Tribes to be "lost," or to have been found only in a few isolated spots in the East, living in small communities, in no way contributing towards the accomplishment of the Divine purpose, they have been instrumentally employed in effecting those great changes which, during the last 1500 years, or so—proceeding from the very regions into which Israel was carried captive, and having their foundation laid by the Gothic race, in the diffusion by them of those Divine truths which were revealed to their forefathers—have been progressively making "the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose," because "preparing a highway for our God." I thus put the question upon a purely rational basis, apart from all prophetic intimations, in the hope that it may lead to such reflection, on the part of some who have followed me in these disquisitions, as will induce them to meditate more deeply on the wonderful harmony between the prophecies relating to Israel, after her captivity, and the history and character of the Saxon race, of which I venture to think I have given some glimpse. But there is one prophecy to which I cannot help referring, as it appears to me to be, more, perhaps, than any other, incompatible with the common notion of the disappearance of these tribes, until shortly before the time shall arrive for their restoration to their own land. In Isaiah lxi. 9-11, we read, "their seed shall be known [or illustrious] among the nations, and their offspring among the people: all who see them shall acknowledge them, that they are a seed which the Lord hath blessed . . . . For as the earth pusheth forth her tender shoots, and as a garden maketh her seed to spring forth, so the Lord Jehovah shall cause righteousness and praise to spring forth in the presence of all the nations." It is thus that the people that have come of Israel are to become known, or illustrious, *as a people*, among, or in the midst of, the nations—not *as Israel;* for, as we have seen, they were for a time not to be known, or identified, either by them-

selves or by others, although, as we now know, they have been all along doing Israel's work; or the work which it was predicted Israel should do. The meaning of the prophecy, I take it, is, that they are to be distinguished amongst the nations, as an extraordinary and a superior people whom the Lord hath blessed. They are to be a prosperous people—pre-eminently prosperous. And they are to be a people eminently religious, for they are to be clothed with "the mantle of righteousness, and with the garments of salvation" (ver. 10). They are thus to appear *as a nation*. The worship and service of God are to be identified with them; and the acknowledgement of Him as their Creator, Redeemer, and Governor, is to be nationally made, as is found to be the case, not only in England and her dependencies, but in all Saxon nations. This, as I have said, is not a people who are to break forth suddenly upon the world. They are progressively to become thus distinguished; their growth is to be gradual, and, like the seed which has sprung forth and arrived at maturity, they are to cast their seed abroad, gradually widening the area they occupy. They are to "take root." "Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah xxvii. 6). Nothing could more beautifully, or more expressively, depict the gradual mingling of Israel with the people, in all the regions of the earth, just as the Saxon race has been, and are being mingled. And it is through them that "the Lord God will cause righteousness and praise to spring forth before all the nations," as we see He is doing.

Wonderful, indeed, must the course of the Divine government appear to the diligent and reflecting student, as he traces it from the mission of Abraham, through the chequered history of Israel, if he even go no further than the captivity of the Tribes by the Assyrians and Babylonians. To speak of nothing beyond the captivity of the chosen people, and their future, with the relation which one portion of them was to bear to the rest of mankind, and the blessings they were to be the means of conferring upon them—it may be unhesitatingly affirmed, that the captivity of the

Tribes was, in itself, the instrument of incalculable benefit to the rest of the world. It brought them into contact with the Western races. In place of the *Shemitic* Assyrians, with whom Israel had to do at the close of the seventh century before Christ, and of the *Hamitic* Chaldeans, under whose power a portion of them were, during the first two generations of the sixth century, the Indo-Germanic *(Japhetic)* race of Persia now comes to the front. At the same time Grecian influence was beginning to make itself felt in Egypt, and Daniel made known the true God and exercised those wonderful powers which compelled an acknowledgment of His omniscience and omnipotence. That the Persians "bring about a purer conception of God, and introduce a purer code of morality," says Haneberg, "is not to be regarded as an isolated fact. There was felt among all civilised nations, about a generation before the appearing of Cyrus, a great intellectual awakening. That period was characterised, in Greece, by the first movements of the comprehensive philosophy of Pythagoras; in Bactria, by the rise of Buddha; in China, by that of Kong-fu-tse (Confucius) and Laotse. But nowhere was this movement carried out more systematically and successfully than among the Persians." Daniel was not a prophet of Israel, but of the nations; and, for becoming so, the position he occupied in the Babylonian and Medo-Persian courts peculiarly fitted him.

It is impossible to estimate the amount of true light and Divine knowledge which, through the prophet Daniel and his captive companions, who occupied so high a position in the courts of Babylon and Medo-Persia, was diffused, or how far they were the means of influencing the religion and morals of the nations around. But we know, as already said, that the outburst of light which thus occurred, and which, spreading, as it were, from that region in which the captive tribes originally had their place, was not a solitary instance of such an outburst from the midst of these chosen, wonderfully preserved, and wonderfully employed people.

CHAPTER XXVII.

ISRAEL'S PROPENSITY TO IDOLATRY.

ONE of the most remarkable traits in the character of the Israelites was their propensity to start aside from the ordinances and worship prescribed by the Moasic Law, and to adopt, or mix with them, the vicious and debasing rites of idolatry. The repeated chastisements to which they were subjected, declaredly on account of these forbidden practices, and the repeated miracles by which the authority of the Mosaic system was attested, ceased, after short intervals, to impress their minds; and, again and again, they lapsed into this sin of idolatry. In the very midst of the solemn covenant into which they were entering with the one true and only God, at Mount Sinai, where they had been overwhelmed by the awful manifestations of the Divine presence, they insisted upon Aaron's making a god which might go before them in the wilderness. This golden calf, or ox, of Aaron, in imitation of the Egyptian god Apis, was followed by numerous aberrations from the true worship, as was exemplified in the adoption, for a time, of the abominations of Baal Peor, and others similar to them. But it is to the apostacy of Solomon that we must chiefly refer for the almost universal prevalence of idolatrous rites united with the worship of the true God. As the Misses Rothschild write, "The decline of Solomon's reign was a melancholy foreshadowing of the subsequent decline of the Hebrew nation. . . . He took many wives, a thousand, we are told, idolatrous maidens of Moab, Ammon, and Edom, of Canaan and Phœnicia, and they infested Jerusalem with their own superstitions. The pure faith of the Hebrew king and his people was sullied. Instead of one service in the Temple, offered to the one true God, Solomon bowed down before the most hideous idols. He tolerated the licentious worship of Astarte; he burnt incense to Chemosh, the god of the Moabites; and he sanctioned the detestable rites of Milcom and Moloch, the deities of the Ammonites,

in whose honour children were burnt" (Hist. and Lit. of the Israelites).

Israel exceeded Judah, after the division of the kingdom, in their propensity to thus mingle the true and the false—to sully and debase the pure worship of their covenant God, by the foul, cruel, and polluting rites of idolatry. But almost throughout the two kingdoms the abominations prevailed, and Ezekial was commanded thus to address himself to Israel, after they had been delivered into the hands of the Assyrians: "Thus they have done unto me: they have defiled my sanctury in the same day, and have profaned my sabbaths, for when they had slain their children to their idols, then they came, the same day, into my sanctury, to profane it; and, lo! this have they done in the midst of mine house" (chap. xxiii. 38, 39). Nor were they, as Judah were, cured of their propensity to this profane mixing of holy and unholy things. They continued in their idolatrous course, notwithstanding the terrible judgments to which it had already subjected them, for as the same prophet testifies, more than 130 years after their deportation into Assyria: "Thus saith the Lord . . . I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (chapter xxxvi. 22, 33).

"Ephraim (Israel) had joined himself to idols." The people lost the knowledge of the true God, who had brought them out of the land of Egypt, and made them a peculiar people. And, as in all such cases, they departed further and further from the "old ways" of truth and righteousness, and became more deeply immersed in superstition and vice. The idolatry of the Saxons was of a very gross form, but there was in it much which, we can hardly doubt, was founded upon imperfcct traditions of their old faith and worship; of which, indeed, they preserved some striking points. The Saxons are described as having been acquainted with the doctrine of one Supreme Deity, the author of everything that exists; the Eternal, the Living, the

Awful Being; the Searcher into all hidden things; the Being that never changes; who lives and governs during the ages, directing everything that is high or that is low. Once they esteemed it impious to make any visible representation of this great Being, or to imagine that he could be confined within the walls of a temple. Their change in this respect is said to have arisen in consequence of having received a mighty conqueror from the East, as their god in human nature, correspondent to the expectation of Israel, with regard to their Messiah. The name of this supposed deliverer was Odin or Woden. He was esteemed the great dispenser of happiness to his followers, and of destruction to his enemies; and when he was removed from amongst them, they placed his image in their most holy place, on a raised dais—a kind of ark, as in imitation of that at Jernsalem, where, between the cherubim, the Divine Presence manifested itself. They placed, near Woden, the image of his wife, Frigga; and between the two, the image of Thor; outward of these three, by the side of Woden, was the image of Tuesco, and by the side of Frigga, Seater, or Saturn; and outward of Tuesco, a representation of the moon; and outward of Saturn, an image of the sun. These gods, it may be remarked, are those with which Israel had been threatened, the sun and moon, and gods which their fathers had not known. Before the ark, in the holy place, in which their idols were placed, stood an altar on which the holy-fire continually burnt, and near it a vase for receiving the blood of the victims, and a brush for sprinkling it upon the people; thus reminding us of the Moasic system of sacrifice and atonement. They had generally a temple for the whole nation, in which twelve priests served, having under their charge the religious concerns of the whole people, and being presided over by a high priest. In addition, they had their rural worship, which was generally in groves, as was the practice of Israel in its early history.

CHAPTER XXVIII.

SAXON HOSTILITY TO SPIRITUAL TYRANNY.

THE commingling of truth and error, the union of the old Hebrew ceremonies with the worship of idols, in the ceremonies of which were bloody rites and horrible cruelties, was one of the remarkable traits in the Saxon race, as we have seen it to have been in ancient Israel. But like as it was during their location in Assyria, Babylonia, and Media, the light at length burst forth. At the very time when Christianity had become overlaid with formalism and superstition, and Mahomedanism had been making rapid strides in the world, the Anglo-Saxons were converted from their idolatry, embraced Christianity, and ultimately became, and have continued to be, its most constant and efficient teachers, and foremost champions. "The Christians of the seventh century," says Gibbon, "had insensibly relapsed into a semblance of Paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels—the objects of popular veneration; and the Colliridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Each of the Oriental sects was eager to confess that all, except themselves, deserved the reproach of idolatry and polytheism." The forms and objects of idolatry were diversified; but they spread themselves abroad, and had again cast their blighting influence over the greater part of the earth.

At this juncture, a man came forth from the peninsula of Arabia, and, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity. Increasing myriads acknowledged Mahomet as their king and prophet, so that, as Gibbon observes, "a hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant

provinces which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain." Commencing with the promulgation of a creed which asserted the glorious truth of the unity of God, enforced the worship and adoration of this infinite and eternal Being, without form or similitude, present to our most secret thoughts, existing by the necessity of His own nature, and deriving from Himself all moral and intellectual perfection, he inculcated a morality much purer than anything he found about him. But Mahomedanism at length became a mass of degrading superstition, composed of the most heterogeneous materials, debasing alike to the souls and bodies of men. Mahomedanism and the Papacy dominated the world.

Near the end of the sixth century, Pope Gregory, having set his heart upon the conversion of the Anglo-Saxons, sent Augustine, a Roman monk, on a religious mission to England, and he, by adroitly adapting the doctrines and discipline of the Church to the superstitious notions and practices of the Anglo-Saxons, succeeded in converting Ethelbert; and the Christian faith was at length formally adopted in the Heptarchy. The fruit produced, however, answered to the corrupt source whence it was derived.

"As," says Hume, "the Saxons received the doctrine through the corrupted channel of Rome, it carried along with it a great mixture of credulity and superstition, equally destructive to the understanding and to the morals: the reverence towards saints and relics seems to have almost supplanted the adoration of the Supreme Being; monastic observances were esteemed more meritorious than the active virtues; the knowledge of natural causes was neglected, from the universal belief of miraculous interpositions and judgments; bounty to the Church atoned for every violence against society; and the remorses for cruelity, murder, treachery, assassination, and the more robust vices, were appeased, not by amendment of life, but by penances, servility to the monks, and an abject devotion."

The Papacy gradually exalted itself above all human power, and its pretensions were generally submitted to by the southern kingdoms of Europe. But neither

by the Anglo-Saxons nor by the Normans—another branch of this great Saxon family—was the supremacy of the Pope acknowledged, without sundry and important limitations, though Rome struggled hard and long to bring them to submission. Such was the superstitious attachment to the Papacy, however, that "pilgrimages to Rome," as the historian remarks, "were represented as the most meritorious acts of devotion. Not only noblemen and ladies of rank undertook this tedious journey, but kings themselves, abdicating their crowns, sought for a secure passport to heaven at the feet of the Roman Pontiff; new relics, perpetually sent from that endless mint of superstition, and magnified by lying miracles, operated on the astonished minds of the multitude." Pope Alexander, who had assisted the Norman William to achieve the conquest of England, imagined that he might prevail upon him to break the spiritual, as the civil, independence of the Anglo-Saxons; but all his adroit schemes to bring this about failed. The arbitrary sway of the king retained the church as well as the laity in great subjection. No one might be acknowledged as Pope, unless the king had himself previously received him; and all ecclesiastical canons, in whatever synod voted, were required to be laid before him, to be ratified by his authority. No Bull or Letter from Rome could be legally produced, until it had received the same sanction; and none of his ministers or barons, whatever their offences, could be subjected to spiritual censure, until he had himself given his sanction to their excommunication. The bold, ambitious, and unscrupulous Hildebrand (Pope Gregory VII.), after deposing emperors and kings, and asserting his right of the investiture of bishops, abbots, and other spiritual dignitaries, and extending his usurpations over almost the whole of Europe, resolved to try his strength with the king of England. But he found more than his match, for William not only refused to do homage to Rome, but, as if in defiance, forbade the Bishops to attend a General Council which the pontiff had summoned.

The barons were not less resolute in their opposition

to the papacy than was the king. They extended and confirmed the civil and political rights of the people, by restricting the powers of the clergy; and their arrogant champion, Thomas á Beckett, was himself humbled, after a fierce conflict, being compelled to accept and sign the famous Constitutions of Clarendon, which had been voted in a general council of barons and prelates. These Constitutions provided, that no one holding under the Crown should be excommunicated, or have his lands put under an interdict, without the king's consent; that, appeals in spiritual causes should not be carried to Rome; that, none should be accused in spiritual courts, except by legal and reputable promoters and witnesses; and that ecclesiastics accused of any crime should be tried in civil courts. At length, however, the pusillanimous John, who had seized the crown on the death of Richard the Lion-hearted, succumbed to the papacy. He did homage to the Pope's legate, with all the humiliating rites which the feudal law required of vassals before their liege lord and superior; and agreed to pay a tribute, for England and Ireland, of 1000 marks of silver a year. England thus became a fief of the church of Rome, and its king a vassal of the Holy See. Out of this baseness of the usurper, however, came the great charter of English liberty. The barons, disgusted with John's submission to Rome, made common cause with the people, and the king was reduced to such extremities that he was compelled to hold a conference at Runnymede, where, after a debate of some days, Magna Charta, which secured important rights for every order of men in the kingdom, was signed and sealed. Rome, of course, resisted; the charter was annulled by the Pope, and revoked by the king. The people, however, would not submit to the papal yoke, and, after many severe and sanguinary struggles, they triumphed.

The Anglo-Saxons instinctively hated despotism, whether secular or ecclesiastical, and could not be long held in its fetters, by king or pontiff. But neither emperors, popes, nor kings, who have clothed themselves with despotic power, are easily deprived of it, or induced to circumscribe its exercise. To yield ever

so little is felt to be incompatible with the foundation on which despotism rests, and they hold it with a tenacity like that with which they cling to life. The papacy was not wholly beaten, though greatly discomfitted, for a time, by the sturdy resistance of the English barons and people. The great charter was often violated by kings and nobles, and the papacy was not behind-hand in its encroachments. Every now and then, however, kings, nobles, and popes were checked in their wilfulness. "Though often violated," says Hume, "this famous charter was still claimed by nobility and people, and rather acquired than lost authority from the frequent assaults on it, in several ages, by legal and arbitrary power." Sometimes it was king and pope against the people; sometimes it was the pope against king and people; and sometimes barons and people against pope and king. Occasionally the conflict was long and fierce; the victory sometimes inclining to this side, and sometimes to that.

CHAPTER XXIX.

SAXON HOSTILITY TO PAPAL DOMINION.

THE noon of papal dominion, as Hallam calls it, was the thirteenth century. Rome inspired, during this age, all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals. The promulgation of the canon law, which was almost entirely founded on the legislative authority of the Pope, tended greatly to secure this dominion. The superiority of ecclesiastical to temporal power, or at least the absolute independence of the former, was a sort of keynote regulating every part of it. It was expressly declared, among other things, that subjects owe no allegiance to an excommunicated lord, if, after admonition, he is not reconciled to the church. This was followed by the institution of the mendicant orders, eminently of the Dominicans and the Franciscans, a kind of regular troops or garrison of the

Papacy, who repaid their benefactors by a more than usual obsequiousness and alacrity in their services, and vied with each other in magnifying the papal supremacy. In the reign of Edward III., the hierarchy had again so intrenched itself in privileges and immunities, and so far exempted itself from all secular jurisdiction, that no civil penalty could be inflicted on it for any malversation in office; and, as even treason itself was declared to be no canonical offence, nor sufficient reason for deprivation or other spiritual censures, it had insured almost total impunity, and was not bound by any political law or statute. Archbishop Stratford, in a letter to the king, told him that there were two powers by which the world was governed—the Holy Pontifical Apostolic dignity, and the Royal subordinate authority; that, of these two powers, the clerical was evidently the supreme, since the priests were to answer at the tribunal of the Divine judgment for the conduct of kings themselves; that, prelates had heretofore cited emperors before their tribunal, had sat in judgment on their life and behaviour, and had anathematized them for their offences.

Again, these pretensions, and the acts accompanying them, raised the nation against the church. The Parliament asserted that the usurpations of the Pope were the cause of all the plagues, injuries, famine, and poverty of the realm; were more destructive to it than all the wars, and were the reason why it contained not a third of the inhabitants and commodities which it formerly possessed; that the taxes levied by him exceeded by five times those paid to the king; that everything was venal in the sinful city of Rome; and that even the patrons in England had thence learned to practice simony without shame or remorse. They petitioned the king to employ no churchman in any office of state; and they even spoke in plain terms of expelling by force the papal authority, and thereby providing a remedy against oppressions which they neither could nor would any longer endure.

Similar, but more sanguinary, contests were being carried on in Germany, between the civil and the ecclesiastical powers; the latter claiming, and, as far as

they could, exercising their power over crowns and peoples. In the fourteenth century, Pope John deposed and excommunicated the Emperor Louis, and, afterwards, threw him into prison; and John's successor confirmed all the bulls that had been issued against the Emperor. These and similar acts, however, produced their natural results, and the princes of the empire, ecclesiastical as well as secular, in a diet held at Frankfort, established the famous constitution by which it was irrevocably decreed that the plurality of the suffrages of the electoral college was sufficient, without the sanction of the Pope, for the settlement of the imperial dignity; that the Pope had no superiority over the Emperor, nor any right to approve or reject his election; and that to maintain the contrary was high treason. The claim of the Popes to the government of the empire, during a vacancy, was dis-allowed, and the right declared to belong, by ancient custom, to the Count Palatine of the Rhine. The contest was renewed by succeeding Popes, but they were always, eventually, baffled. Their pretentions, however, were not circumscribed by the things of this life. They not only claimed the power of disposing of crowns, and of releasing nations from their oaths of allegiance, but of absolving individuals from the obligation of moral duties. They assumed and exercised the power of pardoning all offences and crimes; and, by the sale of indulgences, and of plenary pardons, assumed, not only to remit the sins of the living, but to release the dead from the pains of purgatory. The revolting profanity of openly selling these indulgences in the alehouse and the market-place, to even the vilest of the rabble, avowedly to raise a revenue for the papacy, produced a deep impression and a burning indignation in men's minds, and Luther's indignant and fervent denunciations awakened the slumbering spirit of not only the Germans but of the nations throughout Europe.

In England, the labours of Wycliff and his followers had long been preparing the public mind for a revolt against the usurpations of the papacy. The Bible had been read in the vernacular tongue, and this branch of the great Saxon family hailed the progress of the

Reformation amongst their kinsmen in Germany, Switzerland, Sweden, Denmark, Norway, &c. While the people and their rulers were pressing towards the light, the Reformers were striving to produce a general revival, and to penetrate the whole mass with the principles of Christianity. The struggle with the papacy was no slight one. The strife was hard, but the glory was great. The Reformation had on its side many prayers, the sympathy of the people, and the rising influence of mind, which no power could arrest. The Papacy had in its favour the ancient order of things, the power of old customs, the zeal and hatred of formidable princes, and the power of that great emperor whose dominion extended over two worlds.

At a critical juncture, the Pope (Clement VII.), seized with a strong infatuation, turned against the Emperor, and threatened him with excommunication. The result was, that Charles abruptly turned towards the Protestant princes, Mahomet himself having come to their aid by the invasion of Hungary; and, as Daubigny observes, "the puissant Charles, instead of marching with the Pope against the Reformation, as he had threatened at Seville, marched with the Reformation against the Pope." He addressed a manifesto to the people, in which he reproached the Pope for not behaving like the Father of the Faithful, but like an insolent and haughty man; and declared his antonishment that he, Christ's vicar, should dare to shed blood, to acquire earthly possessions, which was quite contrary to the evangelical doctrine.

During these transactions in Germany, the dawn of truth rose upon other Saxon nations. I have already referred to England, which had been prepared to receive it. Henry VIII. was the instrument by which the first great blow was struck against Rome. He had previously so resolutely opposed the doctrines of the great Reformer, that he received from the Pope the honorary title of "Defender of the Faith." A quarrel of the king with the Pope, however, touching his desired divorce from Queen Katherine, and his marriage with Anne Boleyn, induced him to renounce the jurisdiction and supremacy of the Pontiff; and the Parlia-

ment, who, with the people generally, had become impatient of the foreign yoke, declared the king supreme head on earth of the Church of England. The monasteries were suppressed and their revenues seized, and the power and authority of the Pope were abrogated and overturned. This deposition of the papal power, however, was of but little benefit to the nation, or to the progress of the Reformation. Henry, self-willed and capricious, regarded himself as the religious centre of his subjects, and prescribed modes of faith according to his fancy. During his life and reign the face of religion was constantly changing, according to his caprice and unsteady character. During the short reign of his son and successor, Edward VI., some efforts were put forth, and some progress was made towards relieving the nation from many of the absurd fictions and debasing ceremonies which Henry had retained; but after his death, his sister, Mary, who was a fierce bigot, despotic and cruel, imposed anew upon the country the arbitrary laws and tyrannical yoke of Rome. Barbarous tortures, and death, in the most shocking forms, awaited those who opposed the sovereign will, and it was not until Elizabeth ascended the throne that the despotic yoke of papal authority was broken down, and the nation delivered from the bondage of Rome.

The Reformation, thus triumphant in Germany and England, spread itself far and wide, and almost all the European states welcomed its salutary beams, and exulted in the prospect of an approaching deliverance from the yoke of despotism.

CHAPTER XXX.

THE SAXON RACE THE INSTRUMENT OF LIGHT.

We have seen that, while the world, east and west, was being brought into bondage, its intellect blighted or dwarfed, and its religious aspirations perverted into a currupting and debasing channel, by the ambitious

and despotic machinations of a power which, assuming to be Christian and apostolic, was intent upon the acquisition of wordly power and wealth; and by the equally-ambitious and despotic, but more coarse, gross, sensual, and hebetating system of Mahomet—at a time when it might be truly said, "Darkness covered the earth, and gross darkness the minds of the people"—the Saxon nations were being prepared to combat these mighty and mischievous powers, and again to become instruments of deliverance and a means of light to the nations. It had been said, ages previously, "Thou art my servant . . . O Israel, in whom I will be glorified" (Isaiah xlix. 3). "Shall the spoil be taken from the mighty, or the prey seized from the terrible be rescued? Yea, thus saith the Lord, even the prey of the mighty shall be retaken, and the spoil seized by the terrible shall be rescued; for with those who contend with thee I will contend, and thy children I will deliver . . . and all flesh shall know that I, the Lord, am thy Saviour, and that thy Redeemer is the Mighty One of Jacob" (verse 25, 26). The deliverance was not to come from the Celtic but from the Saxon race—the descendants of Israel, to whom were the promises. These were to deliver the spoil and the prey from the mighty and the terrible; and from the midst of them was to break forth "a strong light," and "her salvation like a blazing torch: and the nations shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall put upon thee." [Protestants?]

A power like that of the Papacy, which aims to exercise a direct spiritual, and an indirect—when a direct is impracticable—temporal supremacy throughout the world, though it may often be checked, and sometimes prostrated, will never yield, while there are even faint hopes of recovery. The Reformation having deprived it of a large number of its subjects, and greatly abridged its powers, a new instrumentality was employed to bring back its lost subjects, and revive and extend its dominion. The Society of Jesus, originated by Ignatius Loyola, in 1534, was adopted by Pope Paul III.; and the Jesuits soon became

the active and unscrupulous emissaries of the Papal power, throughout Europe. The intrigues and the plots against kings and governments which they originated in different countries, exposed them, every now and then, to the resentment of the civil powers. They were banished from several kingdoms, but they pursued their work with an energy and amidst multifarious difficulties which must always excite admiration, if not wonder. But the complaints against them became, at length, so loud and general, that Clement XIV. appointed a Commission of Inquiry; and, in 1773, he abolished the Order. They were too useful a body, however, to be thus set aside, and, in 1814, they were re-established by Pius VII. The present Pope, Pius IX. threw himself into their arms, and became fascinated with their ambitious design of realizing the fond dream of the most aspiring of the Popes, which was nothing less than the spiritual dominion of the successors of St. Peter, and the bringing of the civil powers of all Europe into subjection to them. This was to be accomplished by the Œcumenical Council of 1870, which claimed for the Papacy the highest ecclesiastical and political supremacy that was ever claimed, even in the palmiest days of pontifical dominion. But as the Saxons resisted the usurpations and pernicious doctrines and practices of the Papacy in the sixteenth century, so do they seem likely to successfully resist and humble it in the nineteenth century. The novel and monstrous doctrine of the Pope's infallibility, declared and promulgated by the Council, produced a shock in the Roman Catholic Church, which already threatens more mischief to Rome than any occurrence since the days of Luther. The inordinate pretentions, spiritual and temporal, which menaced everything like liberty, not only of action, but of speech and thought, beyond the sacred limits of the Vatican, created great consternation amongst the more enlightened and independent members of the hierarchy, as well as of the laity; and now, as in the sixteenth century, a flame has been kindled in Germany which bids fair to consume many of the gross abuses which have again been introduced into the church, and were fast extinguishing the light of

Divine truth therein. The excommunication of Dr. Dollinger aroused the churches, and 500 professors, priests, and laymen assembled at Munich in solemn congress, to uphold their independence against the aggressions of the Papacy. Already, ecclesiastical censures have been set at nought; and in spite of them, priests have ministered, congregations accepting their services. The rubicon once passed, the movement grows in area and intensity.

The "Old Catholics," with Dr. Dollinger's acquiescence, have resolved to supply their congregations, everywhere, with priests and services, and to demand for them legal recognition, and their proportion of Church property and of ecclesiastical edifices. They transfer priests from place to place, if necessary, and invest in the congregation, lay as well as clerical, the general government. This is, to all intents and purposes, a new Establishment. The "Old Catholics" have ceased to be a portion of the Roman Catholic Church; they have become a new religious denomination. In Munich and other Bavarian cities large congregations of the new Church have been constituted, and it appears likely that within a few months every important town of the German empire will have its own congregation. Dr. Dollinger has resumed his activity, and is lecturing at Munich University upon the desirable reunion of the various Christian Churches; or, what is practically the same, the overthrow of the Pope. And the German governments are supporting the "Old Catholics" and their churches, which have also the sympathy of a large portion of the Roman Catholics in Germany. Up to within the last two or three months, the Vatican seemed to be beyond danger in Prussia—a quarter where it was the fashion to look for succour in case of the defection of Napoleonic France, after Austria and Spain, had fallen away. "In Prussia," it was said, "although so largely leavened with Protestantism and indifference, we have not only perfect freedom and equality, but something of the status of an Establishment, and our value as a moral influence is appreciated by so sedate and discreet a Government." And, in truth, there was in the Ministry

of Religion and Education at Berlin a special and separate department charged with regulating the relations between the Roman Catholic Church and the State. In July, 1871, this department was summarily suppressed; and in February last, Prince Bismarck, in reply to the complaints of Ultramontane members of the Prussian Parliament, made no secret of his resolution to defend the state from the invasions of an ecclesiastical party which pretended to set up its Church above the common law and the national life.

This was in February, 1871, and since then scarcely a week has passed over without the government making a move against the priests, or the priests reciprocating the compliment by word or deed. The fight has fairly begun along the whole line, and though confined to skirmishing, yet, by the alacrity displayed on both sides, we have a good idea of what the battle will be. In one case the Government requested the Bishop of Ermeland to explain how he could take upon himself to excommunicate two persons, when the law of the land does not permit his proceeding to such an extremity, without the express consent of the Cabinet. It appears that no Church is legally permitted to inflict penalties calculated to impair the social position of her members, and injure them in the enjoyment of their civil rights. Exceptions, under the same statute, may only be made with the special sanction of the Ministry. Now, the Bishop of Ermeland pronounced the Great Anathema against two recusant sheep of his fold, thereby interdicting all true believers from communion with the victims of his wrath. To make bad worse, the excommunicated ones have brought this dismal fate upon themselves, by declaring against that Infalibility which the Government regards as dangerous, and the German Bishops stoutly denounced before its adoption, by their Latin and Oriental colleagues. One of the excommunicate, moreover, is a teacher in a Government school, and has been kept in office notwithstanding the demand of his ecclesiastical superior that he should be dismissed forthwith; the other is a Canon, whom the Government continues to salary, despite his ejectment from the velvet seat. The enactment of the Schools

Inspection Law, as sanctioned by the Emperor of Germany, is another severe blow struck at the Papal Power. The chief feature of this measure, that over which a great fight took place, is, that it takes from the clergy the power of appointing Inspectors of Schools, and puts it into the hands of the State. The Bill was the German phase of the struggle which is going on in France, and elsewhere, for lay-predominance in education. Prince Bismarck has in this matter been on the same side as M. Gambetta. The struggle has not been one against religious education, but simply against exaggerated clerical claims. It was Prince Bismarck *versus* the Pope; and the Chancellor has won. The measure was passed by a considerable majority in the Parliament, and a Committee of the Upper House having modified it, in the Ultramontane sense, the House rejected the modification. The whole Bill was eventually passed, just as the Chamber of Deputies sent it up, by 125 against 76. Clerical school inspection is now abolished throughout Germany; but the boldest step yet taken remains to be noticed. A number of petitions having been presented to the Lower House, praying for the expulsion of the Jesuits, the House passed a resolution, requesting the Chancellor to "regulate the position of all religious orders, congregations, and societies, decide whether they shall be admitted, and on what terms, and enact adequate penalties, should they imperil public order and safety, special regard being had in all this to the action of the Order of the Jesuits." Prince Bismarck lost no time in making known to the Federal Government, that, in accordance with the recent debate of the Imperial Parliament, on the conduct of the Roman Cathotic Church in Germany, he meant to submit a Bill for denaturalising all German members of the Company of Jesus. The Bill, it is said, will be so expressed that the police will be able to expel every Jesuit from German soil. Thus the Prince is to follow the example of those statesmen who drove the Society out of France and Spain, and the deed demands a higher kind of daring even than the acts of audacity which have made him the first of living Ministers. Virtually,

it is the German reply to the promulgation of the dogma, that the Pope is infallible. It is a distinct challenge to Rome. In effect, Prince Bismarck says, "that the pretentions of the Pope trench on the rights of the German Empire; that the Jesuits are especially responsible both for the passing of the dogma and the subversive political teaching to which it leads; and that Germany will not tolerate a society which is an organised conspiracy against political life." He seeks to banish the Society from German soil. Should he succeed, the expulsion of the Jesuits may be one link in a series of acts, which, taken collectively, will form another Reformation. It is evident, certainly, that a discussion is opened which will lead much further, and will end in most important results. The question raised is the old and simple one of the right of nations to act on their own judgment and conscience, and to be independent in all matters, spiritual and temporal, of external authority. The Pope has but put into a definite form his ancient claim to control all other authority; and, happily, at the very moment when he has done so, the only national power which, since the Reformation, could successfully resist such a claim has been called into existence. The Œcumenical Council and the German Empire are predestined foes. The Jesuits and Priests have instinctively perceived it, and have at once declared war. The German Government and people are more reluctant to proceed to extreme measures; but they, too, have drawn the sword, and the sympathy of all the friends of intellectual, moral, and spiritual freedom must accompany them to their certain victory.

With the Prussian Government co-operate those of Saxony and Baden. The Saxon Parliament has passed a Ministerial Bill, abolishing clerical supervision of elementary schools. Going even beyond this, the Carlsruhe Chamber have voted a law forbidding monks to give instruction and non-German priests to ascend the pulpit in their State. The former prohibition likewise relates to priests who belong to a religious society or fraternity of any kind. The Baden Cabinet, using their administrative powers, have declared that

they will leave "Old Catholic" priests in the enjoyment of their salaries; that they will protect the same denomination in the use of their old churches and chapels; and that no pupil in a public school shall be compelled to attend religious lessons, if given by an Infallibilist priest. Simultaneously with these energetic measures, an inquiry is being instituted in that Principality into the administration of the seminaries for the education of young clergymen, and of other schools connected with convents. Hence we may see that Old Catholicism, by the circumstances of its origin, and still more by the personal influence of its founders, has struck that chord of religious romance which is ever thrilling in the German heart. Its reverence for the best traditions of the past, and its fervent auguries for the future, have elevated it into a power, which has made converts among the statesmen of Berlin, of Munich, and of Vienna. The policy it suggested has been executed by the master-hand of the Imperial Chancellor. Rome has been warned off the domain of Frederic Barbarossa. The ecclesiastical rights claimed "by the Old Cathlics" have been conceded even beyond the limits of the empire, and the permission now given to remain within the Church is tantamount to a guarantee that in a few years Germany will be purged from Jesuitism and all the sacerdotal usurpations of the Vatican. In Germany the purgation will be rapid; and, whilst Prince Bismarck continues Chancellor, it promises to be facile. He has cowed the Ultramontanes too thoroughly for them to make a stand against him.

Such are the immediate consequences, in the motherland of the Reformation, of the famous Encyclical Letter, the Syllabus, and the Dogma of Infallibility. It has been pointed out that this "Old Catholic" movement strikingly constrasts with that of the "German Catholics," which disappeared in the Revolution of 1848. That was a vague and visionary enterprise, which had no root in reality or common sense; there was nothing precise or definite in its aims, and it could not lay hold of the reason or the imagination of a practical age. On the contrary, this "Old Catholic" movement is a clear, explicit, and positive protest on

the part of the reason and conscience of civilized mankind against spiritual despotism; and it is sustained in every country, whether Protestant or Catholic, by natural susceptibilities, and by all the higher interests of moral freedom and human culture. No doubt, as Mr. Lowry Whittle *(Catholicism and the Vatican)*, himself a zealous Irish Catholic, remarks, the circumstances of Germany, at the present time, not less than the historical traditions and intellectual tendencies of the German people, give a vantage ground to these powerful agitators for the emancipation and purification of Catholicity, whilst the circumstances of France might have discouraged the efforts of a Hyacinthe, and silenced the reverberations of a Montalembert's dying voice. Was not the war against Germany regarded by the Imperial Court of the Tuileries as in some sort a crusade which deserved the benedictions of the Vatican? And now we are permitted to contemplate a nobler spectacle than that of military conquest and invasion —the spiritual alliance of Catholic France and Catholic Germany on behalf of a purer faith and a freer Church; for in France and in Germany, the schism which has occurred among the Paris clergy will shake the Catholic Church in France to its centre. It seems that M. Michaud, the vicar of the Madeleine, recently asked whether the Archbishop of Paris would allow the priests of his diocese to give absolution to communicants who do not believe in the dogmas promulgated by the Vatican Council, and whether priests who did not in their hearts believe in those dogmas would be allowed to celebrate mass. The answer was a decided negative. Thereupon M. Michaud resolved to resign his office in the church, rather than submit to the tyranny sought to be imposed upon him. He will, however, remain a priest, he says, and baptize, marry, confess, bury, and give absolution whenever called upon, and wait for better times until he can preach again. The decision of the new Archbishop of Paris, Hippolyte of Tours, was precisely what might have been expected from the Ultramontane prelate, who, when the Minister of Justice of the Delegation was lodging under his roof, came into M. Crémieux's study,

and publicly, in the presence of secretaries and clerks, said he would not allow the threshold of his palace to be soiled by the foot of Garibaldi; and that if M. Crémieux cared to see him, it must be elsewhere. His Grace however, has provoked a terrible schism among his clergy. His uncompromising adoption of Papal infallibility has brought matters to a head, and a large and influential section of his clergy has declared open war against him. The Abbé Michaud says:—

"You, Monseigneur, at one time, when you were Bishop of Viviers, declared that the Ultramontane party was anti-Catholic; but now you treat as heretics and schismatics the Catholics who persevere in rejecting Ultramontanism. You formerly defined Catholic truth to be that universal truth, which, in the words of Vincent de Lerins, had 'always been believed everywhere and by everybody'—*quod ubique, quod semper, quod ab omnibus creditum est;* but now this Catholic truth has degenerated in your mind to Roman truth. Formerly the Catholic Church was the agglomeration of all particular churches, but now in your eyes and those of your adepts the Church is nothing else but Rome and the Pope. The universality of the Church of Jesus Christ is degraded to the individualism of one man. You, in fact, ignore Jesus Christ, and care only for his vicar, whom you make his master; for with you the Gospel is subordinate to the interpretation which the Pope may choose to put upon it—the Gospel is no longer that of Jesus Christ, but the bull which it may be the good pleasure of any present or future Borgia to issue."

M. Michaud then proceeds to say that, rather than submit his conscience to the tyranny sought to be imposed upon it, he resigns his Church preferment. His friends tell him he will be excommunicated, but he cares not. In resigning the vicarship of the Madeleine he breaks a career, and gives up brilliant wordly prospects. He does not know in what way he may be enabled to earn the merest necessaries of life. But he prefers poverty with honour to riches with remorse. He will, as I have said, still be a priest.

He will baptize, marry, confess, bury, and give absolution whenever called upon, and he will wait for better times when he may again preach. Meanwhile he will write and unmask the Ultramontanists. A Committee meets at his house in the Boulevard de Neuilly, in connection with anti-Ultramontanist Committees of Russia, Germany, England, Italy, and Spain; and as soon as sufficient money is collected churches will be opened in which independent priests will try the question, whether Christ and His Gospel are to govern the Pope, or whether the Pope is to supplant Christ by the Syllabus.

The example of the Abbé Michaud has been followed with even more ostentation by the Abbés Junqua and Mouls, at Bordeaux. It seems that Cardinal Donnet had been pressing the consciences of these ecclesiastics upon the vexed dogma, beyond what they could bear, and the Abbé Junqua, who signs himself "Docteur en theologie de l'Université Romaine de la Sapience," published a letter addressed to the Archbishop of Bordeaux, in which, in his own name, and "in those of a great number of the members of the Girondin clergy," he rejects the dogma of Pontifical Infallibility, and calls upon all Christians to do the same. "Some among us," he adds, "will have their churches, where one can breathe freely outside the erroneous teaching of your decrees; others who are parish curates, preachers, writers, will remain in their churches. They will be externally with you, but their hearts will be with us." The letter, which fulminates violently against the dogma, the Council of the Vatican and "New Catholicism" generally, terminates with this postscript:—"After to-morrow, a committee of action will be established, having its centre with me, at Bordeaux, and in union with all the other Committees of Paris, Spain, Switzerland, Italy, Germany, Russia, Belgium, England, and the United States." Subsequently, the Abbé wrote a letter to the people of Bordeaux, in which he says, that during the war they led the way in patriotically resisting the enemy; after facing the "Prussians of Prusia," they must now face the "Prussians of the Vatican." How these fresh

enemies are to be met, the Abbé explains to the people of Bordeaux in the following terms :—"First raise a solemn protest against the decrees of the *Syllabus* and the *Credo* of the Vatican, which the league is trying illegally to promulgate and acclimatise in France. 2nd. Send to all the towns in France and to the Government, the protector of the law of the outraged old French faith, this protest of holy indignation, in order that it may assume the proportions of an immense and unanimous national resistance. 3rd. Assist the priests of the Gironde, of whom we are the echo, in securing the triumph of true religion against Roman idolatry; the true God against the false god; the approaching national Council against the cabal of the Vatican; the temples of the true Christ against the Mosques of Romanism; liberty of thought against the servitude of the intellect; science against obscurantism; civilisation against barbarism; '89 against the Syllabus; in a word, France and the French against their sworn enemies at home and abroad. People of Bordeaux, two great systems are opposed to each other; one is expressed by the word Jesuitism—the other by the word Democracy. On the attitude which you may take, depends perhaps the triumph of one or the other; that is to say, the grandeur or the decadence of the country."

This new Reformation, as it promises to be, which, as in Luther's time, comes forth out of the Church itself; was anticipated by many bishops of the Church, as the result of such pretensions being put forth by the Papacy as those which obtained the vote of the so-called Œcumenical Council. The Archbishop of Olmutz declared that "he trembled because he foresaw that the faithful would not only have to endure an intolerable scandal in the imposition of the novel dogma, but also because the Church would be exposed to the most eminent ship-wreck." Another prelate told the Council that "the dogma would be rejected by most people as an unheard-of novelty; that henceforth the doctrines of the Church would be assailed as changed and falsified; and that the authority of the Pope and the Council would perish together." Another declared, before heaven and the assembled fathers, that

"with fear he felt that the mystical Body of Christ would be rent asunder by the promulgation of such a dogma; that, if it were passed, peace and charity in the Church of the faithful would henceforth be continually disturbed; that the ingenuous love which the whole Catholic world then bore to the Holy See of Rome would be everywhere weakened, or, rather, smothered, and that even the Council itself would be subject to the pain and suspicion of having been assembled merely for the securing of temporal ends." Lastly, the Bishop of Mayence, Dr. Kettler, who was a moderate Ultramontane, prophecied that if the doctrine passed the Council, the certain outcome would be, that "it would cause schism within the Church, and, outside of it, the bitter and irreconcilable hatred of all non-Catholics."

Thus has "vaulting ambition o'er-leapt itselt, and fallen on t'other side." The Papacy had already lost the States of which it had from time to time taken possession, calling them its "Patrimony," and asserting them to be indispensable to the exercise of its spiritual rule; and, now, from the depths of what Pio Nono calls his "Vatican prison," in which, as it has been said, he has his choice of as many gilded and sunny dungeons as there as days in the year, he hurls anathemas against the members of his Church, who, foreseeing the calamities which must necessarily follow from the maintenance of the monstrous pretensions put forth under the sanction of a Council, falsely called Œcumenical, refuse to accept them, and protest against their sacrilegious character. The Germans, our Saxon kinsmen, have again the distinction of awakening the church and the nations to a sense of the dangers by which they were menaced, and of bringing to the light of day the ambitious designs and crooked devices of the Papacy, which still cherishes the notion it has for so many centuries clung to, of finally establishing an universal spiritual and temporal despotism.

I am not apprehensive that any of my Roman Catholic brothers will take offence at the freedom with which I have treated the ambitious policy and corrupt

practices of the Papacy, and the approving tone in which I have spoken of the hostility exhibited towards it by the Saxons of Germany and England. I offer no judgment here on the purely religious doctrines of the Church of Rome. I speak only of the secular power arrogated by the Papacy, and of the way in which it has wielded its authority to enslave the minds and the bodies of men, making them passive instruments of its ambitious designs, which embraced nothing less than universal dominion. There are comparatively few Roman Catholics in the present day who approve of those gigantic abuses which were begotten by the exercise of an ecclesiastical power which has for centuries struggled to hold the human intellect in a state of bondage, and to reduce all virtue and religion to a superstitious reliance on, and passive obedience to, clerical authority. The great majority of Roman Catholics, in these times, no more approve of the political machinations, nor submit their understandings to the condemnatory fulminations of the Papacy of the middle ages, than they do to the anathemas it now pronounces against Freemasons and Freemasonry. They regard them, alike, as an unauthorised and reprehensible exercise of spiritual tyranny. Whatever they may think of the Reformation in Germany, England, and other countries inhabited by the Saxon race; whether they be satisfied or dissatisfied with the circumstances attending its advent, the means employed for its establishment, or the religious changes effected by it, they will not deny that it operated a change in the intellectual and moral character of Europe, transforming it from a condition of darkness, mental slavery, and debasing superstitition into one of intellectual activity and moral healthfulness, the benefits of which are spreading themselves throughout the world.

CHAPTER XXXI.

ALL NATIONS WORSHIP WITH ISRAEL.

The 27th day of February, 1872, was a memorable day in the annals of the British Empire. I speak not of the pageantry and paraphernalia of royalty, and the external show and dazzling manifestations of rejoicing which the great capital put forth, in connection with the Thanksgiving for the recovery of the heir to the throne from his apparently fatal illness, but of the acknowledgement which was made by the whole Empire of the moral government of Him by whom kings reign, and princes decree justice.

Whatever some may think of the uselessness of prayer, for the removal of calamities which appear to come in the natural course of things, and therefore of returning thanks to the Almighty Ruler upon their removal, that day must be regarded and held in remembrance as one on which there was a solemn national acknowledgment of the Great Architect of the Universe, as the Supreme Govenor of the World, and the arbiter of nations; and also, as a confession of our dependence upon Him, as the supreme Disposer of events. It was a distinct national proclamation of faith in the reality of a special and personal Providence. As it was said, there might be varieties of depth in the conviction, and varieties in the sense of the mystery that encompasses it, but the general impression must have been made on almost every heart. And it is one which time will hardly efface. It was a day on which all ranks and degrees of men were represented in one temple of common worship. The Royal Family, Nobles, Commoners, Church, Army, Navy, Diplomatists, Municipalities, Law, and Science, all formed one united body, and engaged in solemn acts of devotion and thanksgiving to Him who doeth according to His will in the army of heaven, and amongst the inhabitants of the earth; acknowledging His providential dealing with men, and His wise and beneficent ordering of nations. I know of no more beautiful or touching picture,

though but slightly sketched, than that in the *Daily News*:—

"The Queen, having entered her pew, kneels for a moment. On her right the Prince of Wales has taken his place, with his little heir on his left, the child's head just showing over the rails, as he looks with curious baby face upon the unwonted sight. Next to the child is the Duke of Edinburgh, in naval uniform, and beyond him, again, in the dark green uniform of the Rifle Brigade, is Prince Arthur. The Princess of Wales is on the Queen's left, with her second boy on her left, again; then Princess Beatrice in light mauve dress, trimmed with swansdown, then Prince Leopold in full Highland dress, and, on the outside, the Duke of Cambridge in Field Marshal's uniform. And so down there—under the vast dome of the noblest cathedral in her realm, her family by her side; in her front, her faithful Lords and Commons, her judges, her wise men, the great territorial barons of Britain, and the men of Britain who earn their bread by the sweat of their brow; the sage whose white hairs fall over the eye, whose fire age has not quenched, and the youth on whose lip the down is but budding; the representatives of her allies, and her subjects of another race and clime; with, behind her, her army and navy—a support in peace, as ever in war a shield and buckler before her—the Queen bends her head in prayer. A deep silence falls upon the vast upstanding assemblage. The nation, as a whole, Queen and people, were thanking God Almighty that He had been pleased to save alive him who stood there by his mother's side, with his child holding his hand."

There was one feature of this great day—the most noticeable, perhaps, of all the striking incidents by which it was characterized. The great temple of Christian worship comprised in its congregation, not only Christians of all the various denominations who worship, each after the way they deem most in accordance with the primitive form which has apostolic example or sanction, but those also who represented nations and peoples who have not yet embraced the Christian faith. There were Brahmin and Buddhist,

Mahomedan and Parsee, in that vast assemblage. One of the first to arrive, says the daily papers, was the representative of the Turkish Embassy, then came his Imperial Highness, Higshia Fushimi-No-Mija, and his companion, with their dusky features, and large rolling black eyes, under the green and gold turban, or a diamond studded Fez. Again, there was the Maharajah Duleep Singh, with the Maharanee, and their suite, in a flash of diamonds, and a glitter of cloth of gold; and some unknown but evidently Oriental personage of distinction, with his bosom of scarlet embroidered with foliage of gold, and a broad belt of red and gold crossing his manly chest.

What a sublime spectacle! what an impressive and glorious acknowledgment of a nation's dependence upon Him who reigns in righteousness, and makes His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust!

It will not be forgotten as a day on which men emancipated themselves from the trammels of party, and raised themselves above the alienation of sectarian differences. Bowing at one common altar, they poured out their united thanksgiving to one common Father and God. As the writer I have already quoted describes it:—

"In quaint court dress and cocked hat, there sat, with canons and bishops, the Moderator of the General Assembly of Scotland—the Church of Knox, the Church that burnt the cathedrals and smashed the organs—the Church that furnished the Convenanting Martyrs, who lived the lives of the persecuted and died the death of martyrs, rather than accept the prelatic ordinances of James and Laud. Unitarians, Methodists, Baptists, Roman Catholics—every sect and many creeds met under the noble sacred roof, to give thanks to the common God."

The grand metropolitan Cathedral encompassed within its walls, on that memorable day, the representatives of many diversified views and convictions, touching politics, religion, and science. Many who occasionally contest with each other principles and opinions of most varied and almost opposing aspect, here met on common

ground, and on bended knee, and with hearts beating in sympathy, adored Him from whom all good emanates. It was, indeed, a temple of peace, harmony, and united devotion.

In what was this Thanksgiving Service extraordinary! It was extraordinary, in the first place, I think, for the various and diverse persons taking part in it. It was a solemn Thanksgiving to the Father of Mercies for the recovery of the heir-apparent to the throne from the jaws of death. As the Archbishop reminded the congregation, prayers had been offered for the Prince's recovery from his seemingly fatal illness, not only in all the national established churches, but "in the broad circuit of the British Empire many joined in our prayers, who scarcely knew the God to whom we prayed; and none were more hearty in their prayers, than God's ancient people." And now here was gathered up into one great national act of worship, in the form of Thanksgiving for the Prince's recovery, the representatives of all nations, and tribes, and kindreds and people. As a contemporary writer remarked, "the tendency of modern thought, while it infinitely enlarges our conceptions of the Divine operations, is, perhaps, to diminish the vividness and directness with which we feel them. The tendency of modern habit and fashion, without any conscious thought, is to discourage those frequent references to His working which belonged to the simpler times of our forefathers, and—in a spirit which surely is the reverse of philosophical—to be content merely with reference to second causes. This Thanksgiving Service had a striking significence, as a formal rejection of those supposed modern ideas."

There was no evidence, on that memorable day, that the nation was becoming tired of monarchy, and were impatient for a republic. There are, perhaps, few young men of ardent temperament, who have seriously given their attention to politics, who are not, more or less, imbued with the notion, that republicanism is the perfection of human government, and who do not fancy that, with a republic, we should get rid of all the ills that flesh is heir to, under a monarchy. But as they

advance in life, and acquire knowledge and the habit of reflection, they generally become convinced that this is a mistake, and expose themselves to the imputation of being renegades from their purer faith. The Monarchy under which we live, and the dynasty which occupies the throne, are evidently and deeply seated in the affections and judgment of the English people, as a nation. But on this memorable occasion, it was the Prince, chiefly, that commanded the deep sympathy of the "masses," for they, not less than the "upper ten thousand," evinced it in their most expressive way.

But what had all this to do with Israel? Much every way.

No other people in ancient or modern times could ever bring together, without violence or coercion, nor indeed by it, such a mass of heterogeneous elements as was presented on this day of Thanksgiving. A mere invitation brought into the great Metropolitan Christian Temple, the representatives of all civilized nations and peoples, excepting the still separated remnant of the kingdom of Judah, who are not yet to unite with their ancient brethren of Israel, worshipping at the same altar, and offering up common prayers to their common Father. The Hindoos, besides being here represented, thronged their temples in India, the Mohammedans their mosques, and the Jews their synagogues, in order to unite with us in their devotional thanksgiving.

I cannot resist the temptation to quote a portion of a descriptive article in the *Bombay Gazette*, of March the 4th, since it places in a very striking light the extraordinary fact I am desirous to impress on the minds of my readers.

"It has been gratifying in no ordinary degree," says the *Gazette*, "to observe the cordiality and earnestness with which all classes of the mixed community of Bombay—Europeans, Mussulmans, Parsees, Jews, &c. —have celebrated the occasion. In the weeks of painful suspense during which the life of the Prince was almost despaired of, it was impossible not to note the anxiety of the natives, and to observe that their expressions of sympathy were profoundly sincere; and when the telegraph bulletins gave more ground for

hope of recovery, and, later on, when we learned that there was no further cause for anxiety, natives rejoiced equally with Europeans, throughout the whole of India. There was at that time no united demonstration of rejoicing, because it was known that there would be a Thanksgiving Day, on which the whole Empire might together rejoice and offer up thanks; but if manifestation of the sympathetic feelings of all classes was required there was no want of it on the 27th. It was but reasonable to anticipate cordial demonstrations on the part of the European community, but the spontaneous and universal action of the natives has far exceeded what might have been expected. Thanksgiving Day has not been confined to the Presidency towns, but has been celebrated, in even small towns, in all parts of the country. In Calcutta, the Governor-General proceeded in state to the Cathedral, as did also the Governors of Bombay and Madras, and in all the Christian churches special thanksgiving services were held; and as the day was observed as a general holiday, all business being suspended, the people flocked in crowds to their mosques, synagogues, and temples, in each of which special prayers were offered, and in most of which addresses were delivered to the worshippers. Judging from the reports which have come to us from the other Presidencies, the people of Bombay seem to have observed the occasion with even greater fervour than those of the sister cities, for here, in the evening, some of the Jewish places of worship, and most of the mosques and temples were illuminated, as were also many private houses. His Highness the Guicowar of Barodar, at a durbar held on Tuesday, for the purpose of announcing formally the recovery of the prince, made a speech, in which he intimated that, as a thank-offering, it is his intention to devote one lac of rupees for a work of public utility, to be chosen by his Excellency the Governor of Bombay, and to bear the name of His Royal Highness. And here we may mention, that, to commemorate the happy restoration to health of the Prince, the Hon. A. D. Sassoon, C.S.I., on Monday last made a formal offer to the Governor of Bombay of half a lac of rupees, in addition to a lac

already given, for building a new Elphinstone High School. Of all the addfesses that were delivered to the congregations on Tuesday, perhaps the one which, for its speciality, particularly merits notice was that made to the Khojas—a division of the Mussulman community—by their high priest, his Highness Aga Khan. Our report of his address mentions that after speaking of the happy recovery of His Royal Highness the Prince of Wales, he referred to the lamented death of the Viceroy, and quoted a tradition from the Prophet Mahomet—'That it is a great duty upon his followers (Mahommedans,) to pray for the health and prosperity of their Hakam (king or ruler) under whose authority they are protected, even if the Hakam were unjust.' His Highness further said he recollected having seen many other traditions from his Holiness the Prophet Mahomet, confirming the above tradition. The British *Raj*, he pointed out, was very just and kind, always caring for the welfare of her subjects; and it was a fact, that wherever the intentions and purposes of the King were directed towards the welfare of his subjects, God Almighty always sent His blessings upon the conntry of such ruler, and it was always prosperous. He also impressed upon his hearers, that, at the present time, all the people under the British rule were comfortable, while the people in many other parts of Asia were in trouble, through famine, sickness, and other causes; and this, he said, showed that 'the intentions and purposes of the British Power were more kind and better to their subjects than those of any other kingdom. Therefore, according to their belief, it was necessary to pray for the health and prosperity of the Hakam, and, this being a special occasion, to pray and offer up thanksgiving to Almighty God for the recovery of the Prince and Heir Apparent to the kingdom, under whose protection lives and property were safe and and religion free.'"

Can we fail to perceive in all this, the expression of a spontaneous and general desire for the prolongation of the power that now rules the Indian Empire? Or can we fail, while reflecting on so remarkable and exceptional a religious phenomenon, to call to mind the

words of the prophet, concerning Israel's future: "Behold, thou shalt call a nation which thou knowest not; and nations that knew thee not shall run unto thee, because of the Lord thy God, and for the Holy one of Israel; for He hath glorified thee . . . . So shall my word be, that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in that whereto I sent it" (Isaiah lv., 5, 11.) And again—although the glorious prophetic promise will not be wholly fulfilled until after the final gathering and uniting of Judah and Israel, it seems to have a partial and is obtaining a progressive fulfilment, in like manner as all the Divine purposes appear to have hitherto had—"Also, the sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants; everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain; and make them joyful in my House of Prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a House of Prayer for all people" (Chapter lvi., 6, 7.) The Lord's ancient "house," in His "holy mountain," is still desolate and desecrated by the foot of the Moslem, for the "times of the Gentiles" are not yet fulfilled. But, while He said of Judah, that they should be wanderers throughout the earth, finding no rest for the sole of their foot, He said of Israel, "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the House of Israel no more defile, neither they nor their kings, by their whoredom (idolatry), nor by the carcases of their kings in their high places. . . . . Let them put away these from me, and I will dwell in the midst of them for ever" (Ezekiel xlii. 7, 9.) So that, though the Lord's house, which stood in His "holy mountain," in the midst of the earth, is thrown down, and the land defiled, He still has His chosen temple, and His word goeth forth from this favoured Island—a mountain rising up in the midst of the sea—thus rendered, in

the theocratic sense of the word, "holy," even as Zion was called "holy," though possessed by "a sinful nation, a people laden with iniquity, a seed of evil doers" (Isaiah i., 4.)

This great day of Thanksgiving, of which I write, had the Heir Apparent for its object. The Prince, as far as he is known, has not done anything to place himself on a higher level in our national affections than some other persons who might be pointed to, outside the royal circle. He has afforded many proofs of his desire to promote the public welfare, and to aid the cause of beneficence; nevertheless, it cannot be denied that many people regard him with doubtful feelings, and even speak of him in disparaging terms. The wherefore need not here be inquired into; enough that it is the fact. But, for his recovery from a condition of extreme danger, the united prayers of all ranks and degrees of men, with only such exceptions as tend to confirm the general proposition, were offered up to the Supreme Ruler of the Universe. And now, his recovery being pronounced, there was an equally united thanksgiving offered to the same Divine Ruler, for what they believed to be an answer to their prayers. Is there not in all this something more than can be accounted for on ordinary principles? They who deny that God governs the world, by the continuous exercise of His divine wisdom, and omnipotence, and rather believe that there is nothing by which our world is affected, beyond the constant and never varying operation of "natural laws"—laws operating by no more intelligence than the movement of a clock—cannot, of course, acquiesce in any idea of an inspiring impulse or suggestion from Him, without whom not even a sparrow falls to the ground, and who has promised to Israel, that He will direct them in all their ways. They are, in relation to this at least, "without God in the world." But it is otherwise with those who agree with the view taken of prophetic scripture throughout these pages. They will agree with me also in this, that Israel, as the chosen instrument for the accomplishment of God's gracious purposes, in the government of the world, and for the well-being of mankind, will ever have afforded

to them the means of realising those purposes. "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness . . . fear not, I will help thee, saith the Lord, thy Redeemer, the Holy one of Israel" (Isaiah xli., 8-14). "This people have I formed for myself, they shall show forth my praise" (Chapter xliii., 21).

The prophetic word (Isaiah lv., 5), as it stood upon record thousands of years since, says, "Behold, thou shalt call a nation which thou knowest not; and nations that know thee not shall run unto thee, because of the Lord thy God." The bringing of a vast portion of India under British rule, and the calling of many nations there to become subject to the sceptre of the British Monarch, are circumstances unparalleled in history. That 200,000,000 of people, of various races, some of them forming large and powerful States, possessing great wealth, commanding large warlike resources, and having a fierce and warlike population, should, some of them after a brief resistance, have bowed themselves down to the power of England, while others that "knew it not," but by more or less vague reports of its prowess, should have "run unto it," and have become faithful subjects, or have placed themselves under its protection, is a marvellous thing. But we are, every now and then, obtaining evidence that the like marvel is extending itself far beyond the extremities of our Indian empire, in which people, who, but a short time since, knew us not, have submitted themselves to our dominion, and identified themselves with our good and ill fortunes. In a most enteresting book, just published, describing the author's "Visits to High-Tartary, Yarkand, and Cashgar," in the mysterious regions of Central Asia, Mr. Robert Shaw gives an account of the journey by which he—the

first Englishman that ever succeeded in doing so—reached Eastern Turkistan, by crossing the great barrier of the Himalayas, and making his way across the high table-lands which form the western boundary of Thibet, his course lying over huge walls, raised thousands of feet above the sea, and occasionally starting into snowy cones, or sinking into dark, hideous steppes, or in depressions between craggy steeps, shooting high their crests of glacier and ice; or along watercourses that seemed to refuse life and verdure to the desolation around; the whole landscape, for hundreds of miles, forming a lonely and interminable desert, which seemed to defy the boldest traveller. He at length, as I have said, reached Eastern Turkistan, once forming part of the north-western portion of the Chinese Empire, but now an independent state, ruled by a native called the Atalik Ghâzee, who from this centre, says Mr. Shaw, "has made his power felt from Thibet to the Russian Empire," and who is probably destined to become the first of a line of princes who may play an important part in Asiatic history. Situated in the immense region known by the name of Tartary, and stretching into the unexplored deserts which reach into the centre of China, what should the Tartar ruler of such a spot know or care about the Anglo-Saxons who occupy these Islands, though the sceptre of their monarch commands the obedience of millions of various races in both hemispheres? Not enough, one would think, to create any desire to cultivate the friendship or secure the alliance of "the conquering race." But here is a brief description of the honours paid to Mr. Shaw, as an Englishman, by the Atalik Ghâzee. Though only an adventurous traveller, he was, as he approached the frontier, met by a body of Tartar horsemen, sent to escort him, as a guard of honour. Roads were repaired for his passage, whole villages turned out to do him honour, as a great personage, wherever he went. At Cashgar he was received in state by the Sovereign Prince, whose martial court is thus described:

"From my door to the entrance of the palace, a distance of a quarter of-a-mile, a broad avenue had been

formed in the crowd, whose bright robes of many colours had the effect of a living kaleidoscope. Entering the gateway, we passed through several large quadrangles, whose sides were lined with ranks upon ranks of brilliantly attired guards, all sitting in solemn silence, so that they seemed to form part of the architecture of the buildings, whose want of height would otherwise have given them a mean appearance. Entire rows of these men were clad in silken robes, and many seemed to be of high rank, from the richness of their equipments. Men of divers tribes, and with strange arms, were mixed with the mass. For the first time I saw soldiers armed with bows and arrows. They were Kalmâks. The whole effect was curious and novel. The numbers, the solemn stillness, and the gorgeous colouring gave a sort of unreality to this assemblage of thousands."

But all these honours, were, as I have said, paid to Mr. Shaw *as an Englishman;* for far off, in the almost unknown region of Central Asia, where these Tartars dwell, the sovereign ruler knew enough of the Anglo-Saxons and their government thus to express himself, to the somewhat astonished traveller:—"The Queen of England is like the sun, which warms everything it shines upon. I am in the cold, and desire that some of its rays should fall upon me. I am very small—a man of yesterday. In these few years, God has given me this great country. It is a great honour for me that you have come. I count upon you to help me in your own country. Whatever services I can render you here, you may command; and you must do the same for me."

That nations which "knew us not," beyond report or rumour, rude and warlike in character, though sometimes living in oriental magnificence, separated from us by many thousands of miles of land and water, should thus exhibit a desire for our alliance, and seek to ensure our friendship, and even evince a disposition to kiss the Anglo-Saxon sceptre, "bringing their sons on their arms, and their daughters on their shoulders," (Isaiah xlix., 22), is, as I have said, a marvellous thing. But that the majority of these nations, some of them

Brahmins, some Buddhists, some a strange compound of the two, and others uniting with this again some of the dogmas and traditions of Mohammedanism, together with orthodox Mussulmans, Parsees, and Jews, should have exhibited such an unanimity and spontaneity of feeling and affection towards the heir to the sceptre which has broken in pieces the sceptres of their native princes, and now rules them, as they did on the Thanksgiving Day, is more marvellous still. Having prayed for his restoration; these multifarious peoples now went up to their several places of worship to thank God for his restoration.

CHAPTER XXXII.

THE DIVINE MONARCHY.

A MONARCHY appears to me to be one part of the apparatus by which the Divine purposes in relation to mankind are, through the instrumentality of the Israelites, to be effected; and, if so, its preservation will always be with them an object of peculiar solicitude, whether they be conscious of its reason or ultimate object, or not. "The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass, as I have proposed, so shall it stand" (Isaiah xiv., 24).

The Israelites were not left to determine their own form of government, they were to be "a peculiar people," as witnesses for God in the world, asserting His unity, Divine attributes, and moral perfections, and also His government of the world He had created. And the God, whom they were thus to serve, prescribed the form of government they were to adopt and maintain. The collective tribes formed the kingdom of Israel, and after their separation, when Rehoboam succeeded to the throne of Solomon, they formed the two kingdoms of Israel and Judah. Their form of government was to be a monarchy; not an aristocracy, nor a democracy. And this seems to have been adumbrated when we first read of this race.

Abram and his family dwelt in Ur of the Chaldees, one of the earliest despotic monarchies of the east, whence they received a Divine command to depart; this they did, and never afterwards became the *subjects* of a foreign monarchy. Abram, as the head of his tribe and adherents, exercised sovereign or kingly power; so did Isaac and Jacob, and though Joseph was, in one sense, a *subject* of Pharaoh, king of Egypt, he exercised kingly power; for Pharaoh said to him, "according unto thy word shall all my people be ruled, only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon Joseph's hand [a symbol of the regal power] and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, bow the knee (or, as the word *Abrech* is rendered by the Targums, "Father of the King!" in like manner as the Tyrian artificer is called Hiram *Abif*—"Father of Hiram), and they made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt" (Genesis xli., 40-44). Hence we find that when Joseph desired to inspire his father Jacob with confidence in his power to receive and protect him and his house, he said to his brethren, "God hath made me a father to Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not" (Chapter xlv., 8, 9).

When Jacob and his family, with a large body of retainers, went down upon this summons, it was not to become part of the Egyptain community. The kingdom had attained to a high degree of civilisation. It had a well regulated court, dignified courtiers, a royal life guard, a strict ceremonial, a powerful prime minister, high officers of state, a state prison, under the captain of the life guard, and a scrupulous distinction of rank —all indicating a rich, flourishing, and well-ordered

kingdom. The Theban, or Diospolitic dynasty, had become extinct, and all Egypt was united under the sceptre of the Memphian Pharaoh; and so celebrated was the country for its wealth, that caravans of Ishmaelite and Moabite merchants went thither, through Palestine and Arabia Petrea, with the productions of their country. Joseph exercised the supreme power, with only such limitation as is implied in the king being *greater only on the throne.* The natural thing would seem, that Jacob and all who came down with him, should have been absorbed in the Egyptian population, and have become subjects of the Egyptian monarch. But it was otherwise; they were to "dwell alone," as Balaam afterwards said. The Land of Goshen was assigned to them; and therein they grew until they became so great and powerful a nation, that the Pharaohs ultimately stood in dread of them (Exodus i., 7-10).

This location of the Israelites can hardly be thought upon by the Biblical student, I imagine, without perceiving in the fact, one of the providential arrangements which are so conspicuous throughout the whole history of that people. Goshen was a region lying to the north-east of Lower Egypt, bounded, apparently, by the Mediterranean, on the north, by the desert, on the east, by the Tanitic branch of the Nile, on the west—hence called the field of Zoan, or Tanis—(Psalm lxxviii., 12, 43), and probably extending south as far as the head of the Red Sea, and nearly to Memphis. It appears to be called the Land of Rameses, in Genesis xlvii., 11; and the Israelites, before the exodus, are said to have built in it the cities of Raamses and Pithom (Exodus i., 11). It was probably, though nominally under the dominion of the Pharaohs, only on the confines of Egypt, hence the LXX call it "Gesen of Arabia." Here the Israelites were placed, in "the very best of the land" (Genesis xlviii. 7,)—a region which even now, as the Province of Es Shurkiyer, is said to bear the highest valuation and to yield the largest revenue of any in Egypt. Here, then, on the confines of Egypt nearest to Palestine, which they were afterwards to possess, and near to Joseph himself

(Genesis xlv., 10)—Memphis, or Tanis, being then, probably, the metropolis of Egypt, the Israelites were located, and dwelt apart, under their own rulers. They multiplied and grew abundantly, so that, "the land was filled with them;" *i.e.*, the large and flourishing district allotted to them, extending probably from the eastern branch of the Nile, to the borders of the desert; and so numerous and mighty were they, that, as already stated, when the new king—the head, as is thought, of the 18th dynasty, who completed the expulsion of the Shepherd-Kings, or Hyksos of Manetho—became aware of the fact, he said, "they are more and mightier than we," and, at once, adopted means to reduce their numbers, "lest it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us" (Exodus i., 9, 10). But the more they were oppressed and afflicted, the more they multiplied and grew, and waxed very mighty (verses 12, 20). Their bondage was made bitter, by increased oppression and cruelty; and Moses was at length made their deliverer, and carried them forth from Egypt, after a sojourn of more than 400 years, during 80 of which they were subjected to intolerable suffering.

As we advance with the history of the Hebrew race, the children of the promises made to Abraham and his descendants, we find the form of government under which they were to live more fully developed. Having reached the foot of Mount Horeb, after they had passed the confines of Egypt, now hateful to them, on account of the oppression to which they had been for good part of a century subjected, and had discomfitted Amalek and his army, who had made an unprovoked attack upon the sick and fatigued in the rear of their march. (Moses then being king in Jeshurun, as Israel was called, Deuteronomy xxxiii., 4, 5), the law was solemnly promulgated by Jehovah, through the ministration of angels (Acts ix., 53, Galatians iii., 19, Hebrews ii., 2), and the people entered into a peculiar relation with God, upon which their whole civil constitution was unalterably grounded, the fundamental principle being that of a monarchy.

The people, during their residence in Egypt, had

become so infected with the idolatry then prevalent, that all the miracles they had witnessed there, at the Red Sea, and at Mount Sinai, were insufficient to cure them of their superstition, and bring them back to the constant worship of the true God, to whom they acknowledged they were to be attributed. But they were to fulfil a high destiny, through succeeding ages, and civil institutions were created, by which the knowledge and worship of Him should be connected with the political structure of the nation so intimately as to be imperishable, so long as the nation remained a nation, and which could be annihilated only by the annihilation of the political existence of the people. Jehovah condescended to become, in accordance with the prevalent notions of those ages, their titular deity. Through the intervention of Moses, he suffered himself to be elected their king (See Exodus xix., 4, 8; Judges viii., 23; 1 Samuel viii., 7; x., 18; xi., 1; and 1 Chronicles xxix., 23). The Land of Canaan was regarded as the royal possession, of which the Israelites were to be hereditary occupants, and from which they were to render to Jehovah a double tithe, as the Egyptians did to their king. And that they might have their peculiar relation to God kept constantly before their eyes, He, as their king, caused a tent to be erected, in the centre of the encampment (where the pavilions of Eastern kings were usually erected), and fitted up with royal splendour, as a movable palace. It was divided into three apartments, in the innermost of which was the royal throne, supported by golden cherubs; and as the footstool of the throne, a gilded ark containing the tables of the law, the Magna Charta of Church and State. In the anteroom, a gilded table was spread with bread and wine, as the royal table; and precious incense was burned. The exterior room, or court, might be considered the royal culinary apartment, and there music was performed, as at the festive tables of the Eastern monarchs. The divine king made choice of the Levites for his courtiers, state-officers, and palace guards; and Aaron for the chief officer of the court—the first minister of state. For the maintenance of these officers, he

assigned one of the tithes which the Hebrews were to pay as rent, for the use of the land. He finally required all the Hebrew males, of a suitable age, to repair to his palace every year, on the three great annual festivals, with presents, to render homage to their king; and as those days of renewing their homage were to be celebrated with festivity and joy, the second tithe was expended in providing the entertainments necessary for the occasions. In short, every religious duty was made a matter of political obligation, and all the civil regulations, even the most minute, were so founded upon the relation of the people to God, and so interwoven with their religious duties, that the Hebrew could not separate his God and his king. In every law he was reminded of both. Hence, as already stated, the nation, as long as it had a national existence, could not entirely lose the knowledge or discontinue the worship of the true God. It is on this ground that we perceive the reason of some of the laws and punishments, which in themselves appear to be excessive in severity. As God was the King of the Hebrews, says Jahn, a defection from God, was a defection from their rightful sovereign. Whoever, in the Hebrew nation, over which Jehovah was king, worshipped another God, or practised any superstitions, by this very act renounced his allegiance to his king, and deserted to another. He committed high treason, and was properly regarded as a public criminal. Whoever incited others to idolatry, incited them to rebellion, and was a promoter of sedition. Therefore death was justly awarded as the punishment of idolatry, and of its kindred arts, magic, necromancy, and soothsaying.

Nor was this fundamental principle of the government changed when a visible king was granted at the people's desire. The theocratic principle was still religiously preserved. The invisible king, Jehovah, was in reality the only Chief Magistrate of the State. The sacred tabernacle, and afterwards the Holy Temple, was His palace, and by it the people were made sensible of His presence. The visible king was the representative of the Invisible King, and was bound to administer the laws as he found them, they being unalterable by

any human power or authority. The high priest was the prime minister of the Invisible King, and decided all cases of difficulty or importance. The principles of the theocracy were, as I have said, so interwoven with the fundamental and unchangeable laws of the state, that the elected king must act as the viceroy and vassal of Jehovah. Those only were to occupy the throne who were designated by Jehovah himself. As monarchs called "king of kings," were accustomed to appoint sub-kings, in the several provinces of their kingdoms, so were the kings of the Israelites to be called to the throne by King Jehovah, and to receive the kingdom from Him, and were, in all respects, to view themselves as His representatives or viceroys. Hence we find, in following the history of the people, who, upon the death of Solomon, became divided into two kingdoms, that Jehovah always governed them on this fundamental principle of theocracy. If they revolted from Him, their lawful King, He brought them, by suitable chastisements, to repentance and reformation; until they had become so utterly corrupt and incorrigible, that after having borne with them for about 250 years, the kingdom of Israel was extinquished, and the people carried into captivity. These are now spoken of as *the ten tribes*, or *the lost tribes*. About 130 years afterwards, Judah, for the like cause, was visited with the like punishment; but their captivity was limited to 70 years.

In their captivity, Judah formed, as it were, a nation within a nation, not amalgamating with the Babylonians, and, although some of them took wives from the daughters of the land, they were compelled, upon their return to Judea, to put them away, lest they should be the means, as had been the case in the earlier periods of their history, of seducing them to idolatry. Under Zerubbabel, of the royal house of David, they restored the temple and worship; and under the ministration of Ezra and Nehemiah, the walls of Jerusalem were rebuilt, and the nation in some measure restored. Neither temple nor nation, however, was restored in its integrity. Both exhibited a greatly inferior aspect to that which they wore before the captivity. The temple,

which had been the glory of the former kingdom, was destitute of its great characteristics under Solomon; that is, the fire from heaven to consume the sacrifices; the Urim and Thummim, through which the Divine answers were given, in critical or difficult cases, to the high priest; the ark of the covenant; the shechinah or manifestation of the Divine presence; and the spirit of prophecy. So inferior, indeed, was this second temple to that of Solomon, that the prophet Haggai, though rejoicing with the people over the completion of the work, was so impressed with a sense of its comparative littleness and deficiencies, that he appealed to the people, saying, "Who is left among you that saw this house in her first glory? And, how do you see it now? Is it not in your eyes, in comparison of it, as nothing?" (Haggai ii., 3,) and although there were subsequent migrations of the Jews from Babylon to their own land, it remained in a very poor and troubled condition. After the departure, probably by death, of Ezra, and the termination of Nehemiah's first mission, which had endured for twelve years, great disorders crept in; so that on his return, he found much to deplore. The detention of the tithes, defective offerings, and heathen marriages had become general. There was increasing bitterness between the Jews and the Samaritans, who had built a rival temple on Mount Gerizim; there was a growing alienation between the Jews who had returned from captivity, and those who had remained in the land, and whom the former treated with derison and contempt; and there were the evils to which they were all exposed, by the frequent irruptions of the armies of the Macedonians, Syrians, Egyptians, &c.,—all forming a combination of circumstances which depressed the nation, and gave rise to many social and moral evils. The nation passed under the dominion of the great foreign States; and although their independence was partly achieved by the valour of the Maccabees, and the Idumean Herod—who had married into the Maccabean family—occupied the throne at the time of Christ's birth, his power was limited, and a few years after his death the dissensions among his sons, and the commotions arising therefrom, brought the partially-

restored but dilapidated kingdom to an end, and it was annexed, as a Province, to the great Roman Empire.

The promised Shiloh, or He whose right the sceptre was (Genesis xlix., 10) had come, and when a sufficient time had been given to publish His gospel throughout the cities of Israel, and from the chosen, but now condemned, city of God's prescribed ceremonial worship, to send it forth into all nations, then came the end.

The Children of Israel, still in captivity, were to "abide many days without a king, and without a prince, and without a sacrifice" (Hosea iii., 4). But though "lost" to their own name and country—cast out, trodden down, and called by another name—a monarchy was still dear to their hearts, and was the subject of their constant aspirations. They were not satisfied, as some of the northern "barbarians" were, with leaders to command in the time of war—they must have Kings to lead and govern them. As soon as circumstances favoured it, Alaric, the Goth, was proclaimed king, upon the shields of his soldiers. We know little of their history, for some centuries afterwards, except as the conquering race of the western world, but we know that the Saxon branch brought with them into Britain that monarchical institution in which the supreme power is limited by the subjects themselves, by due course of law. It is no despotic power which the Anglo-Saxon sovereign wields. At his coronation, he swears to rule in acccrdance with the statutes of parliament and the laws and customs of the realm; to maintain right and justice; and to uphold the Established Church. Once since the establishment of the Anglo-Saxon monarchy it has been set aside; but this, so far from having been legally recognised, has been erased from the national records, and the Monarchy survives, surrounded by republican institutions. And, as if all had been penetrated by a common inspiration, we witnessed the striking phenomenon, on the day of the thanksgiving, which I have endeavoured to depict. We then witnessed, for the only time recorded in history, a union of all ranks, conditions, and religions of mankind—Roman Catholics and Protestants, members of the Scottish Presbyterian, and

of the Anglican Episcopal Churches; the multiform Christian nonconformists; the Eastern and Western Jews, reformed and unreformed; Brahmins, Buddhists, Parsees, bitterly hostile Mahommedans; England and her colonies, the conquering and the conquered races in India—all uniting in religious thanksgiving. For what? For deliverance from some threatened calamity —plague, fire, earthquake, famine? No, for none of those, but for the restoration of an individual from what was believed to be a fatal illness, to life and health. But that individual is the heir apparent to the Anglo-Saxon throne, with which is identified in the Anglo-Saxon mind, the continued peace, prosperity, and happiness of this great nation and her dependencies.

CHAPTER XXXIII.

CONCLUSION.

It is now time that I should bring these—too long, perhaps, extended—papers to a close. Not that the subject is by any means exhausted, for the further it is pursued the more evident it is that many points of history, at first passed over unnoticed, have more or less relation to the subject of our enquiries, and furnish collateral proofs of the descent of the Saxon race from the ten captive tribes of Israel, and of their being the people to whom pertain the promises, which, in so many forms, and given under so many circumstances, are to be found in the sacred writings, from the days of Moses to those of the last of the Hebrew prophets; and a due understanding of the bearing of which invests those writings with much additional interest, linking them, as they do, with our own times. If the Israelitish history were, as I believe it was, a typical representation of the history of God's church and people in all time—if the derelictions of duty and lapses into idolatry, and the repeated chastisements and manifold restorations to the Divine favour of that

people, pourtray, as I believe they do, the chequered course of all men in this their mortal career, then do the pages of sacred and profane history throw a flood of light on the Divine government, and enable us to read in unmistakable language, many of the things that shall come to pass, as the descendants of Israel proceed in the fulfilment of their mission in the world.

With how much more interest will the history of the Israelitish people, and the prophecies and promises pertaining to them, be read, when we discern in them, not what relates to a people long since passed away—"lost," and living only in their history—but to a people now living—a people of whom we form part, and a people who are destined by God's special providence to be the instruments of bringing the whole world into the fold of the Great Shepherd, and of sowing the seeds of civilization, with all its attendant blessings, throughout the four quarters of the globe! And has not such a reading of the Hebrew history and prophecy a tendency to impress us with a deeper and more abiding sense of those obligations which devolve upon us, as a portion of the privileged instruments thus employed, and into which, as Masons, we have voluntarily entered, to promote the great and sacred principles of brotherly love, relief, and truth? Throughout our ceremonies, especially in the Master's degree and in the Royal Arch, we identify ourselves with Abraham, Isaac, and Jacob, and we claim them as our forefathers. What life would it infuse into our ceremonies, if we realized this as a truth, and with what life should we ourselves be animated, if we knew, indeed, that we formed part of that race which is to be employed by the Almighty in turning men from darkness to light, and transforming a world of ignorance, and vice, and misery, into a world of knowledge, and virtue, and righteousness, and happiness! Then shall "a king reign in righteousness, and princes shall rule with equity; and a man shall be as a covert from the storm, as a refuge from the flood; as streams of water in a dry place; as the shadow of a great rock in a land fainting with heat: and the eyes of those that see shall regard, and the ears of those that hear shall harken.

Even the heart of the rash shall consider and acquire knowledge, and the stammering tongue shall speak readily and plainly. The fool shall no longer be called honourable, and the niggard shall no more be called liberal. The wilderness shall become a fruitful field, and the fruitful field be esteemed a forest: and judgment shall dwell in the wilderness, and in the fruitful field shall reside righteousness; and the work of righteousness shall be peace, and the effect of righteousness perpetual quiet and security." (Isaiah xxxii.)

I have traced, very briefly, and therefore very imperfectly—for, to do so fully would occupy volumes—the migration and history of the Getæ, or Goths, or Scythians, or Saxons—Angles and Jutes—that is, Anglo-Saxons—to their settlement in these our islands —"THE ISLES OF THE SEA"—from the north-eastern parts of Europe and southern parts of Asia—the very regions into which the Israelites were deported by the Assyrians, about 725 B.C.—and, subsequently, their missions, colonizing and evangelizing, into every quarter of the globe; and, in this, their fulfiment of the mission which it was predicted should be that of Israel —to occupy the Isles, to raise up a standard for the nations, and to make known the true God and His salvation to the ends of the earth. Throughout these enquiries I have endeavoured to keep constantly in the mind of my readers the distinction between Judah and Israel, very markedly made in the prophecies; the head or leading tribe of the latter being Ephraim, the descendant and inheritor of the birthright of Joseph, and of whom the God of Abraham declared, by the prophet Jeremiah, "I am a Father unto Israel, and Ephraim is my first-born"—that is, possessing the privileges and possessions of the first son. Writing for the columns of THE FREEMASON, in which I have been compelled to avoid everything of a sectarian character, and everything that might throw an obstacle in the way of my Jewish brethren following me in a truly Masonic or catholic spirit, I have been deprived of many arguments and proofs of which I should have availed myself, had I been writing for those only of my own faith. Nevertheless, I think I have shown,

even in the brief and imperfect sketch I have given of the recorded prophecies, promulgated many years ago, and of the literal fulfilment of many of them as written on the pages of ancient and modern history, that it would demand a great amount of credulity to believe that the exact agreement, in so many particulars, between the one and the other, is the result of mere chance, or that it only exhibits a series of coincidences, which, though the like is not to be found elsewhere, constitute a rational solution of the problem.

The reading of a series of arguments in detached portions cannot possibly produce the impression which they would be likely to produce if they were made the subject of uninterrupted reading and study. Still, I venture to hope, that, even under the disadvantages necessarily incident to such a reading, no one can have followed me in these brief sketches, and have failed to perceive that there is at least a great weight of evidence in favour of the Israelitish origin of the Saxon race, of which our own island may be regarded as the cradle and the home, whence have gone forth the progenitors of those vast populations now taking a leading part in the civilization and evangelization of the rest of the world.

In the preface or introduction to "Lectures on Ancient Israel and the Fulness of the Gentiles," by the late Mr. John Wilson, to whom I, and all who write upon this interesting subject, must be indebted for many valuable suggestions, are found the following queries on the Israelitish origin of the British nation, and I feel that I cannot do better than conclude by laying them before my readers:—

"1. Is not the House of Israel, and especially the tribe of Ephraim, clearly distinguished from that of Judah in the historical and prophetic parts of Scripture? (1 Chronicles v., 2; Jeremiah iii., 2). Were not of Ephraim, especially, to come the many heirs of the promises made unto the fathers, just as of Judah was to come the One Heir from whom the blessing was immediately to descend?" (Genesis xlviii., 15-20, xlix., 8-12.)

"2. Were not the lost tribes of Israel to be found

in these, the latter days, as a seed whom the Lord hath blessed?" (Hosea ii., 14-23; Isaiah xxix., 17-23; lxi., 9, 10; lxvi., 8-14; Jeremiah xxxi., 1-10; Ezekiel xi., 15-20; Hosea i., 10, 11.)

"3. Have not all previous attempts to find the lost tribes of Israel proved abortive, especially as to the accounting for Ephraim, the heir of the promises, and of which was to come the promised 'fulness of the Gentiles,' or 'multitude of nations?' (Romans xi., 25; Genesis xlviii., 19; Isaiah xli., 25-29.) Does not the Scripture declare that the previous non-discovery of Israel has been occasioned by its blindness, and not by God's having failed to fulfil his word? (Isaiah xlii., 18-25; xliii., 1-13; xlv., 17-21.) Do not the Scriptures expressly recognise our present condition as being that in which Israel would be found? And do they not predict matters which can be fulfilled only in these nations? (Isaiah xxvii., 6-10; Jeremiah xxxi., 10, 11; Micah vii., 16; Jeremiah iii., 18; Ezekiel xi., 16; &c.)

"4. Does history (which traces our Saxon ancestry back to the very countries into which Israel was carried captive by the Assyrians) present anything opposed to this view? (Turner's Anglo-Saxons, vol. I. pp. 94-102.) Is it likely that the God of truth would utterly cast away the people unto whom the promises were made, and out of the same place bring forth a people to have fulfilled in them the promises freely made to Israel, and so solemnly confirmed to them by oath? (Micah vii., 18-20; Isaiah xxv., 1-7; Psalm cv., 10.) Could it be said, in such case, that 'the gifts and calling of God are without repentance?'" (Isaiah xli., 8, 9.)

"5. Are not the intellectual, moral, and physical characteristics of the Anglo-Saxons exactly those that were to be expected of the nations that were to come of Ephraim? Can our ancient religious rites, political institutions, acquirements, and manners better be accounted for than as having been derived from ancient Israel? Do not the favours bestowed upon these nations in the north-west, and the whole course of God's dealing with the English nation, clearly indicate that they are under the kindness and care of

the Good Shepherd of Israel?" (Genesis xlix., 22-26; Psalm lxxx., 1-3; cxlvii., 19, 20.)

Let me add one question to these :—

Do we not seem to recognise our Israelitish origin in our Masonic Constitution and Ritual? It matters not, in this respect, to what period in history our origin may be carried back. One of our brethren is endeavouring to show that we take our rise in ancient Roman times, Numa Pompilius being our founder; that would be, probably, thirty or forty years after Israel was carried captive into Assyria. Another is carrying back our birth to a period long antecedent to that. Well, guilds and architecture may have flourished, as I believe they did, at the times respectively referred to; but I venture to say that the Israelitish traditions and ceremonial rites which are to be found in Masonry, show, at least, that if we do not derive our origin from the early times to which some of our historians would carry us back, there is something still more striking than guilds and buildings, which links us with the extraordinary race, that, in God's mysterious but beneficent dealing with mankind, has been destined to be the salvation of the world, and the glory of its Creator and Governor.

In conclusion, let me observe, that, if the reasons that have been assigned show that the Anglo-Saxons are identical with the people who, in the Divine councils, have been selected as the instruments to bring about this blessed state of things, it should, surely, stimulate us to further investigation and study. The truth, if it be one, is of no slight importance. The race is made up of its units; and if the high mission and the glorious privilege to enlighten, civilize, and exalt in righteousness the human family—if the uniting of Israel and Judah, and the preparing of the way for the return of the chosen people to their own land, where they are to form the centre of attraction to all nations, which, through them, shall be brought to the knowledge and worship of the true God—if this be our mission, then, we cannot trifle with it and be guiltless. The work will be accomplished, though we should be indifferent to it, or even turn our backs upon it, for it

is God's purpose, and His purpose shall stand. There will be a "remnant," as there ever has been, and through them God will do His own work; for "Thus saith the Lord God: I myself will take from the shoot of the lofty cedar, even a tender scion from the top of his scions will I pluck, and I myself will plant it on a mountain high and eminent. On the lofty mountain of Israel will I plant it, and it shall exalt its branch and bring forth fruit; and it shall become a majestic cedar; and under it shall dwell all fowl of every wing; in the shadow of its branches shall they dwell; and all the trees of the field shall know that I, Jehovah, have brought low the high tree; have exalted the low tree; have dried up the green tree; and have made the dry tree to flourish: I, Jehovah, have spoken it, and will do it" (Ezekiel xvii., 22-24). "Thus, saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock. . . . Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. And it shall come to pass that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build and to plant, saith the Lord. . . . Thus, saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the

Lord of Hosts is His name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jeremiah xxxi.) "Behold, I will gather them [the children of Israel and the children of Judah] out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul" (Chapter xxxii., 37-41).

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